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A Voyage performed by the late Earl of Sandwich round the Mediterranean in the Years 1738 *and* 1739. *Written by himſelf. Embelliſhed with a Portrait of his Lordſhip, and illuſtrated with ſeveral Engravings of ancient Buildings and Inſcriptions, with a Chart of his Courſe. To which are prefixed, Memoirs of the noble Author's Life, by John Cooke, M. A. Chaplain to his Lordſhip, and one of the Chaplains of Greenwich Hoſpital.* 4*to.* 2*l.* 2*s.* Cadell *and* Davies. 1799.

THE memory of this nobleman, who long acted very conſpicuouſly in a political line, has obtained that homage of applauſe which envy, political inveteracy, or party prejudice, frequently with-held during his life. Able, active, and diſintereſted in almoſt every office, in ſome he diſplayed talents of a higher claſs. As a negotiator, he was diſtinguiſhed for ſagacity and addreſs; as the repreſentative of his king, for ſpirit, magnificence, and firmneſs: at the head of the admiralty he was regarded as intelligent, enterpriſing, and zealous; while his conviviality, his cheerfulneſs, the poliſh of his manners, and his varied accompliſhments, rendered him a general favourite in private life. In parliament, he was rather diſtinguiſhed for calm addreſs, for judgement and diſcretion, than for the more brilliant talents of a ſplendid orator. He always ſpoke to the purpoſe; and, in his hands, a cauſe was not betrayed by heedleſs precipitancy, or injured by injudicious conceſſions. He was, perhaps, during the adminiſtration of lord North, the ableſt aſſiſtant of the miniſter in the houſe of peers. Of his general attainments we have not the ſame opportunities of judging. The preſent work ſhows that he was not an inattentive reader of the claſſics; but we ſhall ſoon ſee that he read without deeply inveſtigating different points; and, though, at the early period of theſe travels, little more could be expected than what an attentive memory could ſupply, we have no reaſon to think that his talents, in this line, were afterwards greatly matured. In the intervals of public buſineſs,

the lighter ſtudies and the polite arts ſeem to have been the great objects of his attention; and muſic, to attain ſuch uncommon excellence as he poſſeſſed, muſt have engaged a large portion of his time. In the hiſtory and politics of modern times, he probably excelled; and, during the long period in which he preſided at the admiralty, the various duties of his office (and we know not that he failed in any) muſt have required extenſive information. The various events of his life are detailed, and decorated, as may be expected, with the exaggerations which friendſhip will always dictate, and candour ſhould readily excuſe. The account of the earl, as a parliamentary ſpeaker, communicated by a friend, is a partial, but animated and able picture. Some other communications, interwoven in the narrative, alſo deſerve great commendation. On the conviviality of the earl's character, Mr. Cooke enlarges, and of the performance of the oratorios at Hinchinbroke he gives an intereſting deſcription; but of the private life of our author he adds little. Friendſhip ſeems to draw a veil over the more exceptionable paſſages, and we ſhall not attempt to remove it; but we could have wiſhed that ſplendid talents, a lively and active mind, pleaſantry and good-nature, had not been debaſed by ſuch errors and vices as have been attributed to this nobleman. Of the life, we will add a ſpecimen.

'The earl of Sandwich was rather to be conſidered as an able and an intelligent ſpeaker, than a brilliant and eloquent orator. In his early parliamentary career, he diſplayed uncommon knowledge of the ſort of compoſition adapted to make an impreſſion on a popular aſſembly; and from a happy choice of words, and a judicious arrangement of his argument, he ſeldom ſpoke without producing a ſenſible effect on the mind of every impartial auditor. In the latter part of his political life, and eſpecially during the American war, his harangues were leſs remarkable for their grace and ornament, than for ſound ſenſe, and the valuable and appropriate information which they communicated. His ſpeeches therefore were regarded as the leſſons of experience and wiſdom. He was never ambitious of obtruding himſelf upon the houſe. He had a peculiar delicacy of forbearance, ariſing from a ſenſe of propriety; which, if more generally practiſed, would tend very much to expedite the public buſineſs by compreſſing the debates, now uſually drawn out to an immeaſurable and tireſome length, within more reaſonable bounds. If, after having prepared himſelf on any important queſtion, when he roſe in the houſe any other lord firſt caught the chancellor's eye, he ſat down with the moſt accommodating patience; and, if the lord, who ſpoke before him, anticipated the ſentiments which he meant to offer, he either did not ſpeak at all, or only ſpoke to ſuch points as had not been adverted

to by the preceding ſpeaker. Whenever therefore he roſe, the houſe was aſſured that he had ſomething material to communicate: he was accordingly liſtened to with attention, and ſeldom ſat down without furniſhing their lordſhips with facts at once important and intereſting; of which no other peer was ſo perfectly maſter as himſelf. During the period of the American war he was frequently attacked in both houſes for his official conduct or imputed malverſation. When any ſuch attempts were made in the houſe of peers, he heard his accuſers with patience, and with equal temper as firmneſs refuted their allegations, expoſing their fallacy or their falſehood. On all ſuch occaſions, he met his opponents fairly and openly, in ſome inſtances concurring in their motions for papers, which his adverſaries imagined would prove him a negligent miniſter; in others reſiſting their object, by ſhewing the inexpediency or the impolicy of complying with their requeſts. In the parliamentary conteſt, to which the unfortunate events of the American war gave riſe, he is to be found more than once riſing in reply to the late earl of Chatham; whoſe extraordinary powers of eloquence inſpired ſufficient awe to ſilence and intimidate even lords of acknowledged ability. Lord Sandwich never in ſuch caſes ſuffered himſelf to be dazzled by the ſplendor of oratorical talents; or ever ſpoke without affording proof that his reply was neceſſary and adequate. In fact, his lordſhip never roſe without firſt ſatisfying himſelf, that the ſpeaker he meant to reply to was in error; and that a plain ſtatement of the facts in queſtion would diſſipate the deluſion, and afford conviction to the houſe. By this judicious conduct his lordſhip ſecured the reſpect of thoſe whom he addreſſed, and commanded at all times an attentive hearing.' P. xxx.

The account of the voyage is now leſs intereſting than it would have been at the period when it was written. It commenced in the year 1737. The earl, having viſited Genoa and Leghorn, ſailed to Capri, Elba, Corſica, and thence to the capital of Sardinia. He returned to the coaſt of Italy at Gaeta, whence he proceeded to Naples and to Sicily, through the famous ſtrait which divides it from the continent. From Syracuſe he repaired to Athens, whence he paſſed amidſt the Grecian iſlands, examining the moſt conſiderable, and through the Propontis to Conſtantinople. The coaſt of Aſia, and the eaſtern iſlands of the Archipelago, he ſurveyed in his return. From Rhodes he ſailed to Cyprus, thence to Alexandria. After a long ſtay in Egypt, and a careful examination of the famous pyramids, he returned along the African coaſt, paſſing the greater and ſmaller Syrtis, reached the Kerkina iſlands, near the eaſtern coaſt of Barbary, and at length returned to Genoa.

Numerous objects of curioſity, ſcenes of extraordinary events, ſtupendous natural curioſities, and the various remains

of antiquity, lie in the course of this track. By these the earl is said to have greatly profited, and to have returned, richly laden with the best specimens of ancient arts and ancient learning; medals, cameos, intaglios, well decyphered inscriptions, and an ancient marble, of which we many years since had a particular account, under the title of Marmor Sandvicense. His journal, at that time, must have been also highly valuable: the path has been since much trodden, and a new traveller can only hope to obtain attention by pursuing different tracks, by the peculiar spirit of his narrative, or the vivacity of his observations.

At the period when these travels commenced, the age of nineteen, we cannot expect observations very acute or recondite. But it is the season of enthusiasm, and we expected to see it blaze forth at Athens and in Egypt, at Rome and at Troy, the scenes of the magnificent events, of which the classical scholar of genius and spirit must have read in the pages of Thucydides and Herodotus, of Virgil and Homer, with enthusiastic admiration. Our traveller, however, proceeded with equal calmness, we had almost said phlegm, through each spot, looking less at the objects than at his books, from which he might collect quotations; and we observed, with some concern, that Lucan and Silius Italicus were among the authors to whom he most frequently had recourse. The passage through Scylla and Charybdis seems scarcely to have awakened him; and Ætna appears in his eyes to have been a mountain only. We may be thought too severe; but we own, that we experienced some disgust at an apathy so unsuitable to our author's years, and a want of discrimination so unworthy of his talents. It may be alleged, that this is a juvenile performance; but the historical parts must be the *additions* of a subsequent period; and in these we find many things which the boasts or the fictions of Greece have suggested, acquiesced in as 'proofs of holy writ.' Numerous circumstances, inconsistent, improbable, and almost impossible, are adduced as historical truths, because they are mentioned by ancient historians. It is indeed but lately that the torch of common sense, and of sound investigation, has been permitted to illuminate these sacred recesses, and it has shown, that the Grecians, proverbially deceitful, were in their historical works particularly so. The Cretans, therefore, did not deserve exclusively to be called αει ψευσται.

It is now time to give a few specimens of the work. We will select some of the most interesting parts; and, if we have been in an error, we shall thus correct our assertions.

——— 'Quâ cuspide vulnus
Sensit, et hâc ipsâ cuspide sensit opem.'

'The pen that gives the wound, inſtills the balm.'

We will firſt tranſcribe a more diſtinct account of the cavern, called the ear of Dionyſius, than we have hitherto ſeen.

'Hence we went directly to the Ear of Dionyſius, which it would be difficult to ſay too much in praiſe of, or to give an idea ſufficient to make a perſon comprehend the curioſity of this valuable piece of antiquity. It is at this inſtant as entire as when it was firſt made, and ſtill retains that ſurpriſing power of reverberation of ſounds. It is frequently made mention of in Cicero's Orat. in Verr. by the denomination of Latumiæ Syracuſanæ; and likewiſe in Seneca's Conſolatio ad Marciam. It is a large cavern cut horizontally into a rock, 72 feet high, 27 broad, and 219 in depth: the entrance is of the ſhape of an aſs's ear, and the inſide ſomewhat of the form of the letter *S*. On the top of the cave there is a groove, which runs from one end to the other, and has communication with a ſmall room at the entrance, now inacceſſible, by reaſon of the height and ſteepneſs of the rock: this is imagined to have been a guard-room, where the tyrant uſed to place a centinel, who, by hearing every the leaſt whiſper of the priſoners within, made his report accordingly to his maſters. We fired a piſtol in it, which made a noiſe like thunder. When one of us went to the end, and there fetched his breath, he was heard very diſtinctly by thoſe without; and unfolding a letter as gently as poſſible, it ſeemed as if ſomebody had flapped a ſheet of paper cloſe to your ear: indeed the effects of the reverberation are ſo ſurpriſing, that people would be apt to think that thoſe who related them, were giving into a vice, of which all travellers are generally ſuſpected guilty.' P. 22.

We will next ſelect a paſſage, in which there is more of novelty, copying alſo the inſcriptions, which are carefully decyphered, but left without an interpretation. We ſhall not attempt to ſupply it, as the general meaning is not difficult, and the minuter parts of the interpretation would engage us too far in their diſcuſſion or their defence.

'As theſe ceremonies are to be found deſcribed at large in Dr. Potter, and other writers of the Greek antiquities, I ſhall content myſelf with obſerving thoſe particulars only, which I found confirmed by inſcriptions and medals.

'Poppies were much uſed in this feſtival, as they were ſuppoſed to be highly eſteemed by the goddeſs: whence Virgil has

—— 'Cereale papaver.' Georg. i. 212.

This I ſaw confirmed by a medal at Florence, in the grand duke's collection; the face is the head of the empreſs, with the inſcription

ΙΟΥΛΙΑ ΔΟΜΙΝΑ; the reverſe the goddeſs Ceres, holding in one hand ſome ears of corn, and in the other a poppy.

'Several medals, which I met with at Eleuſis, on one ſide of which is the goddeſs herſelf, ſitting in a chariot drawn by ſerpents, on the other a hog, with the inſcription ΕΛΕΥΣΙΣ, are a proof that Ceres particularly delighted in the ſacrifice of that animal, the reaſon of which Ovid tells us in the following lines:

'Prima Ceres avidæ gaviſa eſt ſanguine porcæ
Ulta ſuas merito cæde nocentis opes.' Faſti, l. i. 398.

'The names of ſeveral of the offices appertaining to the celebration of the myſteries, I found confirmed by the inſcriptions that I met with at Eleuſis; but more clearly in that which is in the temple of Theſeus, at Athens, where you may find them all in their proper order.

ΒΟΥΛΗ Η ΕΞ ΑΡΕΙΟΥ ΠΑ
ΗΜΟΣ ΝΕΙΚΟΣΤΡΑΤΗΝ ΤΗΝ ΜΕΝΝΕ
ΕΡΝΕΙΚΙΔΟΥ ΘΥΓΑΤΕΡΑ ΜΥΗΘΕΙΣΑΝ
ΕΣΤΙΑΣ ΔΗΜΗΤΡΙ ΚΑΙ ΚΟΡΗ ΑΝΕΘΗΚΕΝ
ΠΙΜΕΛΗΘΕΝΤΟΣ ΤΗΣ ΑΝΑΘΕΣΕΩΣ
ΤΟΥ ΕΠΙΤΡΟΠΟΥ ΑΥΤΗΣ ΓΑΙΟΥ
ΚΑΣΙΟΥ ΣΗΜΑΚΙΔΟΥ

'This is in the church-wall near the fountain Callichorus; the following ones before the door of the ſame church:

ΑΡΞΑΝΤΟΣ ΤΗΝ ΕΠΩ——
ΤΙΒ ΚΛ ΣΩΣΠΙΔΟΣ ΔΑ——
ΤΙΒ ΚΛ ΛΥΣΙΑΔΟΥ ΔΑ——
ΤΙΒ ΚΛ ΛΕΩΝΙΔΟΥ ΔΑΔΟΥΧΟΥ
ΣΥΝΚΛΗΤΙΚΩΝ ΑΝΕ——
ΕΝΝΕΑ ΚΑΙ ΔΕΚΑΤΟ ——
ΔΙΑ ΒΙΟΥ ΔΙΠΛΩΤΩ ——
ΛΟΓΙΣΤΗΝ ΚΑΤΑΠΕ ——
ΕΠΙΔΑΥΡΙΟΙΣ ΧΑΙΡΩ ——
ΚΟΡΩΝΕΥΣΙ ΘΗΒΑ ——
ΤΗΣ ΤΕΛΛΗΣ ΑΡΕΤΗΣ ——
ΙΕΡΟΦΑΝΤΙΝ ΤΗΣ ΝΕΩ
ΤΕΡΑΣΚΛ ΦΙΛΟΞΕΝΑ ——
ΤΙ ΚΛΑΥΔΙΟΥ ΠΑΤΡΩΝΟΣ
ΜΕΛΙΤΕΩΣ ΘΥΓΑΤΕΡΑ
ΑΡΓΥΡΩΣΑΣΑΝ ΤΟΝ ΒΩΜΟΝ
ΤΗΣ ΝΕΩΤΕΡΑΣ ΘΕΟΥ
ΕΠΙΜΕΛΗΘΕΝΤΟΣ ΤΗΣ
ΑΝΑΘΕΣΕΩΣ ΤΟΥ ΥΙΟΥ
ΑΥΤΗΣ ΚΛ ΛΥΣΙΑΔΟΥ
ΤΟΥΤΙ ΚΛ ΠΑΤΡΩΝΟΣ ΥΙΟΥ
ΕΠΙ ΙΕΡΕΙΑΣ ΚΛ ΤΙΜΟΘΕΑΣ.

'The remains of the temple of Ceres, that are ſtill to be ſeen at Eleuſis, ſhew it to have been a fabric of more than ordinary magni-

ficence. It was composed of three stories, each of a different order, as may be proved from the great quantities of Doric, Ionic, and Corinthian pillars; which, together with their capitals, and all their other ornaments, lie heaped one upon another in confusion. The building was of a very large extent, as is to be seen from the great space of ground, which is now covered with the ruins. It was built all of white marble; the pavement, which is still entire, being of the same. In one part of the temple is the statue of the goddess, buried in the ground almost up to her breasts: on her head she bears a basket filled with the various fruits of the earth, the outside of which is adorned with ears of corn and poppies. Her dress consists in a long garment, which covers her all over from below the neck to the feet, and is fastened on the top with a button on the left shoulder. The Turks, who have a superstition in not suffering any imitation of the work of God, have industriously spoiled the face of it; the rest is very entire, and cannot be too much admired for the delicacy of the workmanship, it being probably done by the hand of some celebrated master, at the time that arts and sciences were at their highest perfection in Greece. From what is now remaining above ground, which is about seven feet high, I judge the whole statue to have been near twenty feet in height. P. 82.

The grotto of Antiparos is well described; but various accounts, more picturesque and full, have been published since the period of our author's travels. We may however remark, that the present description is evidently copied from personal observation, and not obscured by general, often unmeaning, declamation. The account of Constantinople is copious; but various travellers, *since* our author's expedition, have *anticipated* his remarks. The customs of the Turks are described from the correct and indisputable relation of a person well acquainted with the oriental languages, and with the manners of this remarkable race. Justice to this nation requires the insertion of the *amende honorable* to its character, in a superior view.

'This people, however, who in regard to the more enlightened nations usually appear under the character of barbarians, are endowed with many shining qualities, which must necessarily turn to the shame and dishonour of those, who have the good fortune to enjoy many considerable advantages, which they are wholly strangers to. Their piety towards their Creator, the exact observance of the laws of their religion, the obedience to the commands of their sovereign, the respect to their superiors, their charity towards all distressed persons, their sobriety, their moderation, their unexampled integrity in trade, and the gravity and solidity, which they express in all their actions, are virtues which are seldom wanting even to those of the meanest rank. In their conversation they always be-

have with ſuch affability and modeſty, that an improper geſture, an indecent expreſſion, or an ill-timed demonſtration of mirth, would be ſufficient to caſt a blemiſh upon any perſon's reputation. When a Turk addreſſes his equal, he gives him the title of brother; if it be one older than himſelf, he calls him maſter; if one of fewer years, he ſpeaks to him by the name of ſon. Their union among one another is unexampled. Every muſulman, or true believer, thinks himſelf obliged to exert his utmoſt ſtrength in the defence of any of his brethren; and in the common cauſe no danger is great enough to deter them from proſecuting their purpoſe. They are, notwithſtanding, haughty and arrogant in their proſperity; and, on the contrary, mean and abject under the frowns of fortune.' P. 139.

From this intereſting communication we will quote a paſſage of a leſs favourable kind.

'The authority of the Turks over their wives, as I have already ſaid, is purely abſolute; which power is ſtill further increaſed by the prohibition of their having any commerce with other men. This law the huſbands make ſo good uſe of, that they oblige them to lead their whole lives in their harems; which are little other than ſo many perpetual priſons. It is not permitted to any of their relations, not even to thoſe who are joined to them by the neareſt ties of affinity, to ſee them with their faces uncovered; and a woman who would allow herſelf to be ſeen in any manner by any other than her father or brother, would be judged guilty of an act of the higheſt immodeſty. However, the expreſs injunction of Mahomet, in favour of theſe unhappy women, might be ſome comfort to them in their retirement, did not the diſpoſition of the Turks, averſe to the pleaſures of matrimony, put them upon ſearching for excuſes to deliver themſelves from a taſk, which they conſider as a ſevere and grievous impoſition. They have other delights, to which they are ſo entirely addicted, that you will find few amongſt them, the great eſpecially, who do not prefer the company of a Ganymede to that of a Venus.

'The women, however, have their revenge; and, judging it not unreaſonable to recompence themſelves for the neglect of their huſbands, by admitting in their room ſome young man, more ſenſible of the bleſſings conferred upon him, ſhew ſuch ſkill and underſtanding in laying their ſchemes to procure their mutual happineſs, that they give their lovers every day freſh occaſion of admiring their perfections. Their meaſures for procuring opportunities of frequent interviews are always ſo well laid, that a diſcovery is next to impoſſible; and we may venture to affirm, that a perſon who had ever experienced an intrigue with a Turkiſh woman, would have no farther taſte for the ladies of any other country, whom they would find, in every particular, ſo much their inferiors. The cleanlineſs and ſweetneſs of their bodies, their advantageous dreſs,

which seems made purposely to inspire the warmest desires, the tenderness of their expressions, their words, and actions, which seem enough to declare the unfeigned sentiments of their hearts, their grace, air, and beauty, are sufficient to captivate the most unconquerable breast; while their sincerity and unequalled constancy are capable of fixing their lover's affection. They are so far from being interested in their passions, that they are always ready to sacrifice whatever belongs to them, so it may procure their lover's advantage, which is the consideration that they ever keep most at heart; letting slip no opportunity of loading him with presents; thinking themselves more than repaid by his preserving inviolate his constancy and affections. Not but that there are many instances of women, who in their intrigues have acted upon no other principle than that of satisfying their own sensual desires; who, being enamoured with some imprudent young man, have introduced him into their harems in woman's cloaths, where they have kept him till their passion was in some measure abated, after which they have freed themselves from a discovery, by inhumanly sacrificing their lover. Whenever any of these barbarities are committed, they are purely owing to the rigour and severity with which the law proceeds in relation to all cases of fornication or adultery. The least chimerical suspicion is sufficient grounds for a divorce; and the consequence of any thing, that bears the least face of a proof, is perpetual infamy and universal persecution. If an infidel is discovered to have had any secret commerce with a Turkish woman, he is obliged either to embrace the Mahometan faith, or suffer immediate death; while his paramour is indispensably condemned to be tied up in a sack, and thrown into the sea, that she may in that manner wash away the blackness of her crime. A Christian woman, however, may be married to a Turk without being obliged to change her faith, though all the children are to be educated in their father's religion.' P. 157.

This part of the narrative is disproportionally long; and the account of the revolution in 1730, though it contains many minute circumstances, known to few, is, from its little connexion with our own country, and its little interest in general, a tedious and unpleasing addition. Perhaps, however, at this time, when Turkish manners and politics are interesting, this episode may be deemed important.

Among the Grecian islands, the narrative of the voyage is interrupted by an account of their different eventful histories, copied, with little choice, from ancient and modern historians. It more resembles a history of these islands, than a descriptive voyage through them, and might be compiled, with little exertion of talent, in a well-furnished library. Even on the Trojan shores we find nothing that interests or amuses.

Among the observations respecting Scio, we find a short ac-

count of the Chian wine, and obferve that the tranfparent drefs, the fubject of the Roman fatirift's moft bitter indignation, is not wholly laid afide. The wine is, at prefent, in efteem, and was formerly more fo, as by its fweet, mild quality, it foftened the harfh Falernian, the hock of antiquity. It thus formed the fack of Falftaff.

'This excellent liquor is produced in the weftern part of the ifland; which, though it be mountainous, is covered with many fine villages, and cultivated to the beft advantage. On the other fide, which fronts the gulph of Smyrna, is a very fine harbour, corruptly called Port Fin, from Delphinium, a fortrefs, which anciently ftood at the extremity of it. The inhabitants of Scio, as they are in much better circumftances than any other people in thefe parts, live in a very handfome manner, being more civilized and affable to ftrangers than in any other ifle of the Archipelago. The whole country round the town of Scio is covered with pleafure-houfes and delightful gardens, where they pafs their days in continual feaftings and recreations. There is no nation in the world which exceeds the women of this place in gallantry, who are naturally difpofed to mirth and gaiety, and delight in converfing with men, though for the moft part according to the rules of the ftricteft modefty. In their drefs they are extremely nice, and many of them very expenfive. Their petticoats, which reach no lower than the calves of their legs, are full of plaits, and generally made of red damafk. About their fhoulders they wear a fhort quilted jacket of white fatin, and on their heads a very high muflin coif, made fomewhat in the manner of a janiffary's turban, which has the beft effect imaginable. In their ears they carry very large golden ear-rings; and thofe who can go to the expence, wear necklaces of diamonds and other precious ftones. Their breafts are covered with nothing but a thin white gauze, which is wholly tranfparent; and their legs and feet, which for the moft part are nicely fhaped, with white ftockings, and flippers after the European manner. They might have a very good title to the prize of beauty, did they not themfelves fpoil their features and complexions with an exceffive quantity of paint both white and red, which, though they lay on with very great art and fkill, renders them far inferior to what nature originally defigned. They have alfo another great difadvantage, which is almoft univerfal among them; I mean bad teeth, which defect is attributed to the great quantity of maftic, which they have continually in their mouths, being bred up with the notion of its being good for the breath. All their difcourfes are upon amorous fubjects, notwithftanding which they are fuch true coquettes, that, though they readily give a man many confiderable liberties, yet they will feldom allow him the laft favour, unlefs after a very long and obfequious attendance.' P. 319.

Egypt has been often trodden by travellers of different de-

ſcriptions, ſince our traveller's viſit; and conſequently we can expect little novelty. The earl ſeems to have examined the pyramids with great attention, and to have penetrated their interior parts, ſo far as they were acceſſible. He concludes, that they were deſigned for royal ſepulchres; and their origin, which was forgotten or unknown, even in the days of Herodotus, cannot of courſe be inveſtigated at this time. On the whole, his deſcription of Egypt is clear and ſatisfactory. It is the plain relation of a judicious obſerver, without the affectation of meretricious ornament.

The following quotation may pleaſe an antiquary.

'About half a mile from Mattareah are the ruins of Heliopolis, conſiſting in ſeveral foundations of ancient buildings, an obeliſk, a ſphynx, and a ſquare mound of earth, about two miles in circumference. Exactly in the centre of this incloſure ſtands the obeliſk, in every reſpect like that of Alexandria, only in its height, which is ſuperior, being, as I found from the exacteſt meaſurements, ſixty-three feet high, and ſix in breadth at the baſe. We are informed by Pliny, that Sochis and Ramiſes, each of them, erected four obeliſks at Heliopolis, the one of forty and the other of forty-eight cubits in height:

"In ſupradictâ urbe (Solis) Sochis inſtituit quatuor numero obeliſcos, quadragenum octonum cubitorum longitudine: Ramiſes autem (is quo regnante Ilium captum eſt) quadraginta cubitorum." Plin. l. xxxvi. c. 8.

'Now, from the dimenſions of the obeliſk remaining, I think it plain, that this is one of thoſe erected by Ramiſes: for allowing to each cubit twenty inches, the forty will amount to ſixty-ſix feet and eight inches, the overplus of which is a very reaſonable allowance for that part of the baſe, which has been covered by the increaſe of the land: and it is evident, that there is not more hidden under the ſurface of the earth (as ſome have pretended), ſince the hieroglyphics, which are inſcribed upon the four ſides of the obeliſk, are terminated for above the ſpace of a foot before they come to the ground, which proves that the ſhaft is not of a much greater length. The ſphynx, which is placed to the weſtward of the obeliſk, is ſo much defaced, that unleſs one had already ſeen the ſituation and form of that near Gieſa, it would be difficult to ſay what it was, ſince it appears at firſt ſight little better than a rude unformed maſs of ſtone. The mound of earth, which ſurrounds the obeliſk and ſphynx, is by ſome imagined to be the circuit of the city of Heliopolis; but to me it appears to be of too little extent, ſince we learn from the ancient writers, that it was a very conſiderable city. On the other ſide, to allow it to be the circumference only of the Temple of the Sun, ſeems to be too great a conceſſion; ſince a ſingle edifice, two miles round, muſt exceed every thing of that nature, of which we have any certain knowledge or

account. One may, indeed, have very good reaſon to judge from the ſphynx, that the temple ſtood upon that very ſpot of ground, ſince we are informed by Herodotus, that the area before it, which was very ſpacious, was ſet on each ſide with a double row of ſphynxes of very large dimenſions, placed at equal diſtances from each other of twenty feet. The void ſpaces, left between the ſphynxes, were filled up with columns and obeliſks, of which that I have already taken notice of is moſt probably the only one remaining.' P. 473.

We would willingly have ſelected ſome account of Malta, and of the election of its grand maſter; but we find little on the ſubject of its defence, without any notice of its laſt very important ſiege by the Turks, which forms ſuch an intereſting epiſode in Dr. Watſon's Hiſtory. From this, however, it could not have been extracted, though the authors who ſupplied him (and we ſuſpect that we have formerly ſeen more than its ſubſtance) muſt have been known to the earl. The account of the election is now leſs intereſting, as Paul I. is ſelf-elected, and likely to preſerve his new territory, when he ſhall be in poſſeſſion, at a period probably not very diſtant.

After this full account of the work, we need not add much with reſpect to its general character. Of the taſte and learning diſplayed in it, the biographer ſays, it would ill become him to ſpeak; and of both theſe points our readers can now form their own opinion. The language is ſimply neat, often claſſically perſpicuous; but it ſometimes exhibits anomalies in the ſpelling. The claſſical reader, for whom this work ſeems chiefly deſigned, will recall with pleaſure the ſcenes of his ſtudies, thus brought to his recollection, with their illuſtrations from the favourites of his early days. On the whole, perhaps, the work is pleaſing rather than inſtructive. To the general reader it will want novelty and intereſt; and perhaps the ſcholar will occaſionally regret, that ſubjects which offer a proſpect of information are often too haſtily cloſed.

Antient Metaphyſics. Vol. VI. 4to. 15s. Boards.* Cadell *and* Davies. 1799.

FEW of our readers, we may ſuppoſe, are unacquainted with the circumſtance that the venerable author of the Antient Metaphyſics is no more; and from the introductory paſſage of the preſent volume it appears that lord Monboddo indulged a *preſentiment* that he ſhould not long ſurvive the publication.

' This laſt volume of my Metaphyſics, probably the laſt volume of any kind that I ſhall publiſh, will be entirely theological; which I think is a proper concluſion of metaphyſics: for theology is the

* See our XXIIId Vol. New Arr. p. 369.

summit of metaphysics, of all philosophy, and, indeed, of all human knowledge: and I hope the reader will consider the three immediate preceding volumes, which contain the History of Man, the noblest work of God on this earth, as not an improper introduction to the demonstration I am now to give of the being and attributes of God; for I hold the history and philosophy of man to be inseparably connected with theology.' P. 1.

To the concluding observation we heartily assent; and we are better pleased with this part of his metaphysical system than with those on which his pen was previously employed. In defiance of ridicule he took 'the high *priori* road' in the investigation of this important subject.

'I shall' (he observes) 'follow a method different from what has hitherto been followed. Not that I mean to derogate from the weight of the arguments used by other writers to prove the existence of Deity; far less do I intend to refute them. But the principles of my philosophy, that is of the antient philosophy, lead me to investigate the subject in a different manner, and to use proofs of a different kind; beginning with the being of a God, which, in the natural order of things, ought to be considered before his attributes.' P. 2.

The piety and morality of the author's intentions preclude any objection to his choice of the track through which he purposed to accomplish his metaphysical journey. We wish, however, that his bigoted attachment to the ancients had not led him to repeat his absurd depreciation of the lights of the modern world. From the same prejudice which influenced him to pronounce that 'Locke was ignorant of logic,' he doubted whether Dr. Clarke, 'not being learned in ancient philosophy, could be a good metaphysician.' The immortal Newton, whose explanations of the sublime system of the universe have so strikingly illustrated the wisdom and omnipotence of its great author, is represented as having, by his doctrines, 'carried the system of materialism farther than any other author ancient or modern;' and even Euclid, the *ancient* inductor of mathematicians, is accused of not having understood the principles of 'geometry and arithmetic!' We shall probably gratify curiosity in offering a specimen of these strange animadversions.

'Sir Isaac was, no doubt, a very good mathematician and a great astronomer. But mathematics and astronomy are sciences different from philosophy: and I do not believe that sir Isaac was learned in philosophy; nor did I ever hear that he had studied it, or had read any book upon the subject. Now, in philosophy are contained the general and fundamental principles of all sciences; and therefore I call it the science of sciences. A man, therefore, may be learned

in any of the inferior fciences, but if he be not a philofopher, he will not know the principles from which that fcience is derived. Of this Euclid is a remarkable example. He underftood both geometry and arithmetic, and has given us an excellent work upon each of thefe fciences. But he did not know the philofophy of either of them, not even what the fubject of them is: at leaft he has not told us that the fubject of both of them is quantity; and that quantity is that which is divifible into parts, which parts are either continuous, or difcrete, that is feparated. If the parts are continuous, they make what is called magnitude, which is the fubject of geometry; if they are difcrete, they make what is called number, which is the fubject of arithmetic. Now a man who does not know to what category the fcience he treats belongs, may be faid, in a philofophical fenfe, not to know what he treats. Euclid, therefore, not knowing that both the fciences belong to the category, or general idea of quantity, and not being able to diftinguifh the two fpeciefes of that quantity, may be faid not to have known, philofophically, what either of the fciences is. And the definition he has given us of what he makes to be the firft principle of geometry, viz. a point, fhows that he was no philofopher; for he fays, 'That a point is that which has no parts or magnitude.' Now, that is the definition of an immaterial fubftance, not of a point, which is certainly a material fubftance, being the extremity of a line, as in an after definition he tells us it is. But, befides this connection which it has with a line, it has an exiftence by itfelf: for, as Ariftotle has obferved, it has a place, and, confequently, muft be matter or body; whereas, as the fame author tells us, a monade has no place. And this he makes to be the difference betwixt the two fciences, but which Euclid does not appear to have known; though the difference be fo great, that geometry applies only to matter or body, whereas, arithmetic applies to all things, material or immaterial, fubftance or quality; fo that arithmetic, though it be fo common a fcience, is the moft univerfal and moft comprehenfive of all fciences, as it applies to every thing that exifts. But though Euclid feems not to have been able to difcriminate thefe two fciences of arithmetic and geometry, he underftood the fciences themfelves, and the practice of them, and has treated of both very accurately. In like manner, fir Ifaac Newton has treated of the motions of the celeftial bodies, and has explained, moft accurately, by what laws and rules thefe motions are conducted. But he did not underftand the philofophy of motion: for he could not define it as Ariftotle has done; nor did he know that it is a moft wonderful being, (if it can be called a being), having no fixed or permanent exiftence, nor continuing the fame for two moments together, but exifting only in conftant change and fucceffion. But what is worfe, he did not know what is the caufe of it and produces it, whether mind or body. Now, to know this, is an important point of philofophy, and of the higheft philofophy, that is theology: for, unlefs we know

that mind is ultimately the cause of all motion in the universe, and that all bodies are moved by mind mediately or immediately, we cannot believe that God is the author of this universe, the whole business of which is carried on by motion; every body being moved one way or another, not immediately by the supreme mind, which it would be impious to suppose incorporated with body, (in which way only mind can move body), but by particular minds of number infinite, all proceeding from him, and moving, one way or another, every body in the universe; and as all their motions are directed by supreme intelligence, or by the ministers of that intelligence, the business of nature is carried on in the most regular and orderly manner, and so as to make a most wonderful system of the whole. But sir Isaac, not being a philosopher, did not conceive how mind could move body, nor how body could be at all moved otherwise than in the way we perceive by our senses, that is by the impulse of other bodies.' P. 27.

The whimsical dogmatism with which our author asserts the superiority of the ancient over the modern philosophy will extort a smile from those who are not of the sect of *ancient metaphysicians.* The speculations of lord Monboddo on the subject of motion certainly do not go farther in proving the existence of the deity than the series of second causes by which Newton has explained the mechanism of the universe. On the contrary, his lordship's philosophy of impulses seems nearly on a level with the ignorance of his own savage, who

'Sees God in clouds, or hears him in the wind.'

But though our author peculiarly verifies the remark of Cicero, that the most absurd things can be said by philosophers, the chaos of his metaphysics is occasionally brightened by gleams of moral wisdom, as in the following remarks on the employment of the intellectual faculties of our species.

' Our intellect, such as it is, is our governing principle in this life. But we are moved also by instinct to do several things. Of the difference betwixt instinct and intellect I shall speak in the sequel of this work. Here it will be sufficient to observe, that, when we are moved by instinct, we act as the brute animals do: but when we act by intelligence, we are guided by an opinion which we have formed that the action is good, by which I mean contributing to our happiness; whereas if the opinion we form is wrong, and if the action be truly not good, but evil, then we so far make ourselves miserable. So that upon the use we make of our intelligence depends our happiness or misery in this life; and I may add also in the life to come. If we employ our intelligence in studying to do all the good we can to our fellow creatures, and if we cultivate it by arts, sciences, and philosophy, the summit of which, and of all human knowledge, is theology; (for, by the study of it, we are en-

abled to form some idea of God, and to learn that he is the author of all things in the universe); and if we study the wisdom and goodness which he has shown in his works, the contemplation of which wisdom and goodness is the greatest happiness that the intellectual nature can enjoy, then we are, by this use of our intellect, as happy as we can be in this life. But, on the contrary, if we employ it only in procuring means to indulge the pleasures of sense, or to feed our vanity, we are miserable. And there are two passions, for the gratifying of which if we employ our intellect, (I mean avarice and ambition), we are not only miserable, but the most mischievous animal upon this earth; for our intellect, when it is so employed, makes us much more mischievous than any other animal which has not the use of that faculty. Now ambition is the desire of power and pre-eminence; and avarice, which is the desire of wealth, is seldom or never separated from ambition, since wealth does in some degree give power and pre-eminence: and these two, joined together, have not only been the causes of most destructive wars, but have produced those great empires which have destroyed so many of the human species and may be said to have desolated the earth.' P. 72.

We fear that volumes of such philanthropic observations on the proper use of the human intellect would produce no practical effect on the conduct of mankind:—that man has highly improved himself, and is advancing in civilisation, cannot be denied; but there is so great a mixture of infirmity in his composition, that philosophy cannot hope for a complete victory over the passions.

——' Suberunt priscæ vestigia fraudis,
Quæ tentare Thetim ratibus, quæ cingere muris
Oppida, quæ jubeant telluri infindere sulcos.'

' ————erunt etiam altera bella.'

On the subject of the ΚΑΛΟΝ, our author is thoroughly Platonic; and the conclusion of his commentary seems to rival the sublime declamation of the Grecian philosopher.

'Those, who deny that beauty has a real existence in nature and hold that it exists only in the imaginations of men, deny at the same time that the intellectual mind enjoys any real pleasure. That it does not enjoy sensual pleasures, every body must allow: but I say further, that even wealth and power give no pleasure to the intellectual mind, except by affording it the means of enjoying the pleasure of doing good, by relieving the distresses of the poor, rewarding the virtuous, and serving the public. Such persons therefore must also deny that virtue gives any pleasure to the intellectual mind; and that the beauty of holiness, and the contemplation of the wisdom and goodness of God, give pleasure to that mind: neither can

they admit that the fine arts give any pleasure to our intellect, or any arts or sciences; for I say that it is the beauty, which we discover in science, that gives us the pleasure it affords:—in short they must deny that our intellectual mind enjoys any pleasure; and must maintain that our whole happiness consists in the pleasures of the animal life, which the brutes enjoy.

'I will conclude this long dissertation upon the beautiful, by referring to a passage in a preceding part of this vol. (pp. 189 and 190), where I have said that the wisdom and goodness of God are manifested by his making the sense of the beautiful so congenial to our nature as intelligent beings, that we cannot have the least degree of intelligence without some sense of it; and that, as it is the foundation both of virtue and religion, we appear to be 'formed by nature for both.' To which I will add, that the goodness of God is manifested, not only by giving an instinct to our animal nature, by which we and other animals are directed to do what is necessary for its preservation, but also by giving an instinctive tendency to our intellectual mind, by which it is prompted both to virtue and religion, which must make its greatest happiness.' P. 276.

Notwithstanding his approbation of the life of those savages who are unaccustomed to the use of fire and of clothing, and his favorite dogma that the habits and the comforts of civilised life are traits of degeneracy from the natural state of man, he acknowledges, as the result of his own theological system, the benefits, and even the necessity of civilisation.

'I hope the reader will think I have said enough to prove the goodness, as well as the wisdom of God, towards man: for I have shown that, according to the order of nature, it was of necessity that some of the species should fall; and, in consequence of that fall, lose the use of intellect, retaining only the capacity of it;—that, for being restored to the use of intellect, civil society was absolutely necessary; and accordingly by civil society we have recovered the use of intellect, all men more or less;—that, though civil society must necessarily produce, among men of weak and imperfect intellects, many vices and follies, which must make the greater part of them not happy in this life, the goodness of God has so ordered matters, that, by the cultivation of arts and sciences, and especially by religion, we may correct those vices and follies, and improve our intellect so much, as to make us fit for a better and happier state in the life to come: or if we should not do that, that we must go to another life of severer trial and probation; and so on from one state to another till at last every one of us shall attain to all the happiness that his nature is capable of.' P. 277.

These observations are just; but we may remark, in the words of an eminent critic, on that fanciful production, the 'Origin of Evil,' that after a long and toilsome march with

our author, '*instead of going forward, we have only been turning round.*' If civilisation be necessary and beneficial to man, why have we been so frequently and tauntingly reminded of the strength and agility of the ourang-outang, and the rude simplicity of the savages of Terra del Fuego?

The religious creed of so extraordinary a man as lord Monboddo must be an object of curiosity: we extract the passage in which it is contained, though rather long, as it may be presumed that his lordship's works are not in general circulation.

'The Christian religion is not only of the greatest benefit to men, while they are young and in health, by enabling them to support misfortunes and afflictions, from the hopes of being happier in a future life; but, when they become old, and are approaching to their end, it is the only consolation they can have, and the only thing that can make them die with any ease or comfort; for in this world they can then have no comfort. But if they have lived as they ought to have done, they will have the prospect of being happier in the next life than they could be in this with all the enjoyments that youth and wealth, and all the gifts of fortune could furnish them; and this will make a true Christian not only die even a painful death with comfort, if he has lived as he ought to have done, but wish to die when God and nature has appointed that he should die. Whereas a man, who has no prospect of happiness in a future life, cannot leave this life, and the many good things he may enjoy in it, with any comfort or peace of mind, but must consider himself as deprived of all happiness: in short, he must die a painful and miserable death, especially if he leave behind him relations and friends whom he loved, and in whose society he had great pleasure. The Christian religion, therefore, not only enables us to support the greatest misfortunes while we live, but makes us die with the hope of being much happier in the life to come, than we can be in this.

'Our future happiness, however, cannot be that in which many people in this life make their happiness to consist; I mean sensual pleasures, and those of vanity and ambition: but it must be purely intellectual, produced by the contemplation of the wisdom, the goodness, and the beauty of the works of God. Now in order to enjoy this highest pleasure in a future life, a man must be prepared for it in this life: and it is not sufficient that he is not vitious or wicked, but he must have cultivated his understanding by arts and sciences, and by the other studies I have mentioned, and so have prepared his mind for the more perfect knowledge which he will have in a future state. In this way his mind will acquire the sense of pleasure, not sensual, but intellectual, and so be prepared for the enjoyment of that pleasure in the next world: for it is a law of nature, and agreeable to the order of things in this universe, that no animal, and indeed I may say no thing, should proceed from one state to another immediately and directly, without being previously

prepared for that other ftate. Before, therefore, fuch a man comes to enjoy that happinefs, which I have mentioned, in a future ftate, he muft firft go to another ftate, in which he is to prepare his mind in the way I have mentioned. But if he be wicked or vitious, he muft go to a ftate different from that I have now mentioned, in which he is to be punifhed for his wickednefs and vices in this ftate, and in that way prepared to receive inftruction in another: for that he is to be eternally damned, I cannot believe; as I do not think it reconcileable with the goodnefs of God, that he fhould have produced any being that was deftined, even through his own fault, to be eternally miferable: nor do I think it reconcileable with the juftice of God that any man, for all the offences he could commit in this fhort life on earth, fhould be condemned to eternal pain and mifery. I therefore cannot believe in the duration of this punifhment of man after death, any more than I can believe in the manner of it, by fire and brimftone, which I think cannot be conceived as the punifhment of an unembodied mind. At the fame time, I think it was not improper to terrify the vulgar (that is by far the greateft part of men) by threatening them with fuch a punifhment, to frighten them from vice and wickednefs. I hold it therefore, that after man is brought to a due fenfe of his tranfgreffions in this life, he is to go to another, in order to prepare himfelf for a better life: and if he does not there prepare himfelf fufficiently, he muft go on ftill to another ftate, till at laft he be prepared to enjoy as much happinefs as his nature is capable of. Now in paffing through thefe feveral ftates, and undergoing pains in each of them, man, being an intelligent animal with confcioufnefs and reflection, muft at laft be convinced of his folly and repent, and fo be delivered from his mifery, and made as happy as his nature will admit. For there is a great difference of natures in different individuals; and it would not be confiftent with the order of things, and that variety, which we obferve in nature, if all the individuals of the fame fpecies were equally capable of the fame degree of happinefs: but the wifdom and goodnefs of God have fo ordered things, that every individual of the human fpecies enjoys, fooner or later, all the happinefs that his nature is capable of. And even in this life we may obferve, that every man is as happy as by his nature he can be: for if a man indulge in bodily pleafures, or in thofe pleafures of the mind, which vanity and ambition furnifh, he will enjoy the gratifications which thofe pleafures give him; fo that he is not perfectly miferable; for he enjoys pleafure, and fo is happy to a certain degree, though that pleafure be fo much overbalanced by pain, that upon the whole he cannot be faid to be happy even in this life, and will fuffer much mifery in the life to come. Whereas if he practife virtue and religion, he will be as happy, even in this life, as his nature will admit. And thus I think I have explained, what I have advanced in a former part of this volume, and which no doubt would appear a very great paradox to moft of my readers, that every man even in

this life is as happy as his nature will admit: and indeed it will, upon due consideration, appear to be no paradox, if we consider that every man, by the exercise of his free will, has it in his power to form to himself what may be called a new nature. It was by the exercise of that faculty that man fell from his more perfect state to the state he is now in; and in this state he continues still to exercise that free will, and thus to make to himself a nature that takes delight in virtue and religion; and so he is as happy as he can be in this life. Whereas if by a wrong use of his free will he forms a habit and disposition of mind, by which he makes his happiness to consist in sensual pleasures, or those of vanity and ambition, he is miserable even in this life; and if he does not repent and change his course of life, he will be still more miserable in the life to come. P. 250.

Some points of this creed are not strictly orthodox, but the general sentiments which pervade it will be applauded by the pious Christian. The expedient, however, of terrifying 'the vulgar,' by doctrines which we do not ourselves believe, is highly reprehensible: it is '*doing evil that good may come*;' a practice against which we are warned by the highest authority. Religion, in every case, discountenances artifice, and it is beneath philosophy to assist in imposture.

One of his lordship's tenets, the non-eternity of punishment for the sins of mankind, is far from being new or singular. We believe that it was promulgated by some very old expositors of the Scriptures; and, in late years, it has been revived by a sect called Universalists with much effect among that multitude, which, this writer thinks, should be terrified by a literal interpretation of the denunciations in the sacred writings.

To this volume there is an Appendix, in which the author endeavours to explain 'the nature of this wonderful system [of the universe] containing so many other systems, and to show that it is *one* system of which all the several parts are wonderfully connected together.' In this endeavour we observe nothing more than the trite discussion which has been embellished by the splendid numbers of Pope, and bespangled by the *petit-maître* philosophy of the author of the 'Origin of Evil.' The volume is concluded by a passage that concisely and strikingly displays the doting infirmity of the author on the topic of the ancient philosophy.

'The apology which I make for my censure of Mr. Locke and sir Isaac Newton, is, that I have derived from Greek authors the philosophy which the Greeks learned from the Egyptians, in whose wisdom (or philosophy, which is the proper translation of the Greek word σοφια in the Septuagint) Moses was instructed. Now these Greek authors it does not appear that either Mr. Locke or sir Isaac ever studied; otherwise I am persuaded we should have had from

them a philosophy very different from what they have given us: for Mr. Locke would have been taught to distinguish betwixt sensations and ideas, and how to give a logical definition of truth; and sir Isaac would have learned that the Greeks knew that body, if it was not moved by the impulse of some other body, could not begin motion, nor, when so impelled, continue it after the impulse had ceased; in short, that body can be moved by mind only: for, that mind moves body the antient philosophers thought they knew by the most certain of all knowledge, consciousness, which informed them that their own bodies were not moved by ethers and subtile fluids, as sir Isaac supposes, but by their own minds. So that my apology comes to this, that I do not pretend to excel these two authors in genius or invention, but have only copied from Greek authors, whom they had not read, and who got their learning from Egypt, the parent country of all arts and sciences.' Vol. vi. p. 351.

Thus proudly equipped in the discarded and beggarly rags of the ancient philosophy, does the author of these volumes despise the radiant and imperishable robes with which science and reason have invested a Newton and a Locke!

To the learning and the intentions of lord Monboddo, to the piety and the benevolence of his character, we have taken proper occasion of doing that justice, which no singularity or absurdity of speculation should prevent: as a writer, we have not exhibited him partially, but have contrasted the grave whimsicalities of his general opinions, with the solid and valuable reflexions which are scattered in his laborious volumes: indeed from several passages which we have quoted, it must be obvious that his lordship, like the hero of Cervantes, had the capacity of making very ingenious and instructive remarks on topics unconnected with the theme of his enthusiastic dotage.

Fragments of Scotish History. *4to.* *1l. 1s.* *Boards.* White.

THE contents of this work are, 1. Desultory reflexions on the state of ancient Scotland, with a curious appendix of charters, and other original documents. 2. The diary of Robert Birrel, from 1532 to 1605. 3. The expedition into Scotland, by the earl of Hertford, in 1544. 4. The expedition into Scotland by the same person, when duke of Somerset.

The learned and ingenious writer thus begins his preface.

'The following reflexions are a selection from notes which occurred during the perusal of some volumes of history. The period alluded to, is chiefly between the reign of Malcolm Canmore, and the death of Alexander III.—Although never intended to come un-

der the description of a dissertation, it was meant to notice, what other authors had not remarked, or applied to a different purpose; whence, it will not be surprising that the subject is abrupt, and less appears than might have been written upon it.—I am sorry, upon revisal, to find some things that have been said before.

'When an author speaks of his labours, merit is indirectly ascribed to himself: but it is doubtless more easy to complete a history of any civilized country in Europe, than to elucidate one obscure century of the history of Scotland.—Yet theories are continually reared upon materials, the failure or imbecility of the smallest particle of which, would level the superstructure for ever. I make no positive assertion: every one may draw that inference from the authorities quoted, which seems to him the most reasonable: and if, at the present moment, I incline to any side, I do not warrant the continuance of my opinion; for I have little doubt, that more information in the history of the nation might prompt me to change.' P. i.

We are sorry to find his preface terminate with a declaration, that, with this work, he will bid adieu to the antiquities of his country: few will be found more capable of giving them a due illustration.

The desultory reflexions evince various and exact reading. So modest is their title, that it would be uncandid to estimate their value by the severe rules of criticism, which might justly be applied to finished dissertations. The sudden transitions and evanescent hints often excite regret that the author has so much undervalued his own productions, and that pearls, which deserved to be set in gold, are scattered with careless profusion.

'The employments of the northern females were rude, and their state an abject subjection to the men. We read of the loom, and the pencil of the East: but the northern women filled the drinking horns (*a*), and followed the men to battle. The manners of nations are most varied in the treatment of their females. A writer of reputation thinks their station was eminent in the North, and their employments more befitting the modern ideas of feminine delicacy (*b*). But it is difficult to reconcile our notions of a barbarous people, and respect for females. In our own days, we see exactly the reverse. I know well what is said of the Lycians, the Libyans, the Garrows, the Natches, and some North American nations: but this is insufficient to prove a general character. There is, in all history, a remarkable contradiction here. One would think the condition of the females was servile; yet the functions they dis-

(*a*) Wormius Monumenta Danica, p. 388. Fast. Dan. p. 62. De Auro Corn. Reg. Christ. Will. of Malmsb. &c.

(*b*) Gilb. Stuart's View of Society in Europe. Richardson on Eastern Manners, &c.

charged would prompt us to imagine it held importance. No Egyptian woman was permitted to be a priestess (*c*): but the Greeks and Romans bestowed this rank upon them. They dispensed the mysteries of the oracles; and, at Rome, had a temple, which it was death for a man to enter. They were the priestesses and prophetesses of the ruder nations; and the names of Geirrid, Keidr, and Thorbiorg, are famous in the North. Heraclides ascribes an honourable office to the Persian women: "Three hundred watch the king by night, singing, and playing upon the harp (*d*)." Yet we are told, the Persian king "governed the queen like a master (*e*)." The Egyptians, according to Diodorus, allowed a queen more authority than a king (*f*). Some of the Germans brought portions to their wives (*g*), as well as some of the ancient nations in Spain (*h*).—The Grecian women were certainly under restraint. An Athenian of rank "chides his wife for wearing high-heeled shoes, and painting her face:" he tells her, that "standing at her loom would improve her mien; and baking, or such menial occupations, would give a preferable glow to her complexion."—The condition of the Roman women is uncertain. They seem, at one period, to have lived in the most unbounded licentiousness. Men and women promiscuously frequented the public baths, under the reign of Hadrian.—In the more early ages, a husband could put his wife to death for adultery, or for being intoxicated (*i*). In later times, there was a law enacted—"*Ne quæstum corpore faceret, cui avus, aut pater, aut maritus, eques Romanus fuisset* (*k*)." The contrast is remarkable. But the limitations of female liberty, existing in most nations, is sufficient to decide their state. The ancient eastern nations exposed their women in public markets for sale; and there the men purchased them indiscriminately for slaves or wives (*l*). The infidelity of the wife has always been more severely punished than that of the husband. In most cases it was death; which is still inflicted among the savage nations, and the modern Tartars. The husband is the executioner.

'A celebrated author, who attained the utmost limits of ecclesiastical dignity, affirms, the Scotish women were amorous; and that kisses were less valued in Scotland, than touching the hand was in Italy (*m*). This might be true. Modesty is an acquired idea; and no female bears the burden of chastity, when an opportunity offers to lay it down. Few savage females are reserved.—But I do not know that the northern nations are prone to love: which rather seems a characteristic of the warmer regions. Yet, were we

(*c*) Herodotus, ii. 35.
(*d*) Heraclides à Gronov.
(*e*) Dion. ap. Athenæum.
(*f*) Lib. i. cap. 23.
(*g*) Tacitus de Morib. German.
(*h*) Strabo, p. 251, edit. 1707.
(*i*) Dionysius Halicarnass. lib. ii. 25. Ælius Spartianus, in Vit. Hadr.
(*k*) Tacit. Hist. ii. 75.
(*l*) Nicolaus Damascen. p. 520. Strabo, lib. 15. Herodot. i. 196, &c.
(*m*) Pope Pius II.

ignorant of the influence of the church, perhaps we might acquiesce with his learned holiness: for the legislature has, with singular care, declared the pain of fornication to be, "shaving the head, imprisonment, immersion thrice in the deepest and dirtiest pool of water in the town or parish, and banishment from these for ever (*n*)." *O tempora! O mores!* How different, at one period, the customs of the neighbouring countries! Robert, duke of Normandy, constituted one Baldric *custos meretricum publice venalium* (*o*). And over the doors of a palace belonging to cardinal Wolsey, was inscribed, "*Domus meretricum Domini Cardinalis.*" The *marescallus meretricum* was an officer under the crown.—We must acknowledge, however, that a passion for celibacy seems not to have affected the Scotish females. Of about two hundred religious houses, only twenty-two were nunneries; and, we are told, the morals of the nuns in some, occasioned their suppression.

"Casta igitur nulla est: castæ sunt mille: quid ergo
"Casta facit? non dat: non tamen illa negat."

Martial, Ep. iv. 71.

'It is said, that in England the nuns were as numerous as the monks. There was an hermaphrodite order, where monks and nuns lived under the same roof. There were 1100 nuns of this order, and only 800 monks (*p*). We had, in Scotland, but one similar convent (*q*).

'Describing the state of ancient Scotland, Boyce says, the women were nearly as strong as the men. "Al rank, madynis and wyffis, gif thay war nocht with child, yeid als weile to battel as the men (*r*)." Boyce is not to be trusted; and, did I mean to write a history of national manners, I might search for more authentic authorities. However, he may be right. The females of many nations have been militant, both in the East, and in the West. No one is ignorant of Semiramis, Artemisia, Zenobia, or Boadicea. The Sacæ (*s*), the Æthiopians (*t*), the Triballi, had, according to Damascenus, four ranks in their armies; the last of women, to recal the fugitives (*u*). This, if true, might be a reason why the character of Amazons is ascribed to some nations. The German women went to battle—*cibosque et hortamina pugnantibus gestant* (*x*). The same was practised in Britain, that they might witness the valour of their husbands (*y*). And there is reason to believe, that, at a later period, the women of England partook this Amazonian amusement (*z*).' P. 9.

The other chief topics of the desultory reflexions are,

(*n*) Statute 1567, c. 13.
(*o*) Du Cange Glossarium.
(*p*) Fuller's Church Hist.
(*q*) Keith's Catalogue, p. 264.
(*r*) Cosmographie, fol. 9.
(*s*) Ctesiæ Fragmenta.
(*t*) Strabo, lib. 17.
(*u*) P. 524.
(*x*) Tacitus de Morib. Germ. c. 7. Strabo, lib. 7.
(*y*) Annal. lib. 14. c. 34, 35.
(*z*) Barrington on Archery.

Manners in the Time of War—Commerce—Navigation—Barbarism of England, and Causes of Scotish Barbarism—Feudal Law—Royal Minorities—Slavery—Clergy—Appearance of the Country—Titles of Honour—Earl—Thane and Abthane—Officers of State—Justiciars of Scotland—Lothian—Constable—Cupbearer—Sheriff. Some remarks on Scotish music conclude the whole.

From these multifarious reflexions we will select a few passages.

'By progressive state, we travel from rudeness to refinement; and, when at the zenith of civilization, experience a gradual decline.—To cultivate the arts, requires a degree of ease and affluence.—Where the mind is tortured with anxiety, or the person exposed to inclement severity, we cannot find refuge in amusement, or study to promote the advancement of science. When unemployed in important matters, we are fond of innovations.—Fate has said, our ancestors should be barbarous, and we should be civilized. It is perhaps to this situation we owe the advantages of the present day.—We compare them with ourselves, allow them little merit, and rejoice in the change.—The notions we possess are but applicable to the term of our own existence, and would as ill suit the thirteenth century, as those of that period would apply to us.—King James IV. entered the Scotish capital riding, with his queen behind him, 1503; and, at the marriage feast, "the furst course sche was served of a wyld borres hed gylt within a fayr platter." We are told, that at the marriage feast of James II. his queen was served with a boar's head stuck full of bits of flax, which were lighted, and blazed amidst the barbaric acclamations of the savage assembly.

"Sanguine et igne micant oculi, riget horrida cervix."

Ovid. Met. l. 8.

'Ignorance recurs to the happiness of good old times.—Alas, I fear the comforts of our fathers were few and uncertain.—In a state of perpetual alarm, their thoughts probably found constant employment in calculating plans to fortify their castles, or for the repulsion of invaders; and, in the rare intervals of peace, they had little leisure to spend in ease and festivity.' P. 21.

'The greatest curse attendant on mortals, the curse of slavery, was entailed on the ancient inhabitants of Scotland. We have most ample evidence of this.—It has been said, and by an author whose opinion I highly respect, as that of the most learned historian Scotland has produced—it has been said, that "few instances occur of absolute villanage." It is true, I have not found many. Some did exist; and I question if we are entitled to say they were uncommon. Villanage is but a superior species of slavery: yet we see examples of the most humiliating bondage.—

Before 1189, two brothers, their children, and their whole posterity, are transferred to a person for three marks. The prior and convent of St. Andrews emancipate a man, his children, and property; or rather give him permission to change his master, 1222. Malise, earl of Strathern, grants Gilmory Gillendes, his slave, to the monks of Inchaffry; likewise Johannes Starnes, 1258. —I have seen several charters *cum villanis.* One of the Roberts grants certain lands "*Mariæ Comyn, cum licentia abducendi tenentes, cum bovis suis, a terris, si non sint nativi et ligii homines.*" —It would appear, the lower ranks were subjected to the hard necessity of having their liberty tried by a judge*; and in the year 1320, Adam Adamson, and his four sons, are declared not to be the king's bondmen.—There were various kinds of slaves. The laws are copious respecting their state and manumission: and an ancient statute declares, if a slave shall fail in the proof of his freedom, the master may take him by the nose, and reduce him to his former slavery. Indeed, until a late period, tenants and servants lived under a severe and arbitrary law: but the liberty they have now obtained, must one day ruin the nation.' P. 26.

In this political sentiment all our readers will not concur. The prosperity of this country has always kept pace with its *rational* freedom: but, where licentiousness begins, freedom ends.

Some of the musical observations may prove acceptable to many readers.

'Several of the ornaments upon Melrose Abbey are figures of musicians. Upon the south or south-west wall is a figure playing upon an instrument, the lower part only of which remains: it seems to be a flute or hautbois, with six holes at most. Near this is a bagpipe blown with the mouth. It has but one drone: the whole is much defaced. There is another instrument, evidently the violin, with four strings: the sounding holes are above the bridge: the hand is broken away, and the rest much defaced. Beside this is a female figure playing upon a six-stringed instrument, the strings disposed in pairs. I suppose this is what Mr. Barrington has taken for the Welch crwth. The form of the instrument is like the longitudinal section of a pear, and quite different from the drawing he gives of a crwth. The historian of the Irish bards thinks he has mistaken a French viol for the crwth. If I were to hazard a conjecture, I should say it is a kind of lute. I can find it in none of the many authors upon music and musical instruments I have consulted. In Mersenne and Kircher, there is one bearing some resemblance. Upon the west side of the Abbey there is a similar instrument, much larger, with the strings disposed singly. Both are very entire. Some author, I forget who, translates the word *chorus, crwth.* There are several other musical instruments, both within and without the Abbey; but I can pretend to describe

no more. Some are ſo much effaced, that it is impoſſible to ſay what they have been. I have not obſerved any inſtruments without muſicians, which are ſtatues, or in baſſo and alto relievo. We are ignorant at what time they were placed there. The ſtones upon which they are carved form part of the wall.—I cannot conſider theſe inſtruments as deciding the cuſtom of the country. Neither is it certain, as ſome authors think, that the architect of Melroſe Abbey was a Frenchman. The language of the inſcription, upon which this opinion is founded, is of a period long after the time of David I. if the whole ſtructure was erected by that prince. Variety, with the moſt wonderful execution, ſeems to have been the object of the ſculptor; which is proved by the amazing diverſity of ornaments which ſtill adorn this beautiful ruin. Barbour mentions no muſical inſtrument; and ſinging is only once alluded to: neither does Wyntown, in his whole work, unleſs in the paſſage quoted.—James I. is celebrated as a muſician: he played "*in tympano et choro, in pſalterio et organo, tibia et lyra, tuba et fiſtula.*" Upon the harp he excelled the Iriſh, or "*ſylveſtres Scoti, qui in illa arte precipui ſunt.*"—James III. cultivated the ſciences; and, in his reign, William Rogers, a famous Engliſh muſician, came to Scotland. James IV. was ſkilled in muſic. At his marriage "he played of the clarycordes, and after of the lute."——"Laſtynge the dinner, they blew trompetts, mynſtrells, and ſakkeboutts."—Horns were anciently uſed in battle, and, it would ſeem, trumpets. The trumpet is but a ſimple elongation of the horn, and is perhaps one of the moſt ancient inſtruments. Each warrior carried a horn, ſuſpended by a cord, about his neck—"*tanquam venator, et cum prælium ingrediuntur, tali ſono ſe ad bellum animant.*" Froiſſart often mentions thoſe horns. Buchanan copies Froiſſart, with ſome additions, probably of his own invention. Alſo Barbour. The noiſe was hideous: it could be heard at four miles diſtance: and, according to Froiſſart, "ſeemed as if all the devils of hell had been there." Cochran, the favourite of James III. had a horn of peculiar elegance. The horn was a Saxon inſtrument (if it may be dignified with the name of a muſical inſtrument, which I doubt), and perhaps general in the north. Ancient drawings often exhibit horns; and they are introduced in repreſentations of battles.—It is an error to think the bagpipe peculiar to Scotland: it was a Grecian and a Roman inſtrument, known by the name of *tibia utricularia*, at leaſt there was one ſimilar, which we ſometimes meet on coins, vaſes, and other monuments of antiquity. It was not uncommon in the ſiſter kingdom. Among the minſtrels of Edward III. are five pipers. I doubt if the bagpipe is meant. Queen Elizabeth, who ſeems always to have had a tolerable band, annually gives her bagpiper L xii; xiii: iiij.—In the *Complaynt of Scotland* are enumerated thirty-ſeven ſongs, which might then be in vogue. Few of thoſe are known to remain. *O luſty Maye vitht Flora quene*, is in a collection of poems and ballads in the Advo-

cates Library, printed 1508, thought to be the first printing in Scotland. Another, *Al musing of Meruellis a mys hef I gone*, I find in a music book, written, it would appear, during last century. I observe it in none of the printed collections of Scotish poetry. The song bears an allusion, as I think, to some expedition of one of our kings during war. Of James IV. or V. it is impossible to say. Except in this, to me the song seems nonsense; but, whether any allegorical meaning is conveyed in the rest, I leave to those who are better skilled in the history of Scotland than myself.—Seven of the rest are in a collection of *Spiritual Songs*, which, the author or collector declares, were "chainged out of prophane sanges, for avoyding of sinne and harlotrie."—There is also a list of thirty dances. One, *Baglap And al*, might be appropriated to a tune in Oswald's and the Macfarlane collection. And two are named among the Spiritual Songs.

'It has been thought, that the Chinese resemble the Scotish tunes. There may be some similarity; but, where fancy dictates, it is dangerous to judge. Most of the Chinese tunes, that I have seen, consist of one part of ten, to above twenty bars. Our tunes of one part are esteemed the most ancient, that is, the production of the ruder times. In this there is no rule. I have seen a Kamstchadale tune in two parts. There may be one characteristic of savage music, which is, the little variation of strain, and the shortness of the tune. A late traveller thinks the Moorish resembles the Scotish music. He gives no specimens, which is unfortunate, as it is more than probable no person will in future have the same advantageous opportunities. None that I have seen, although beautiful, have the least resemblance.

'What can exceed the beauty of the Scotish song!—Unadorned, it affects the feelings: its expression surpasses the studied productions of the age. Could we afford time to reflect, the Braes of Ballendyne, Logan Water, or the Birks of Endermay, give more sensible pleasure than the most laboured passage of Haydn, Pleyel, Giornovichi, or Viotti.—Can such be the production of savages? Can such be the feelings of minds harassed by the cares of humbler life? Amidst solicitude and want, can the soul unbend to pleasure, and pour forth its effusions in harmonic strains? Or, shall we say, that in grief we melt at music, and record our sufferings in pathetic song?' P. 55.

If our author had turned to the Histories of Music by sir John Hawkins and Burney, he would have found figures and descriptions of most of the old instruments. The *chorus* is the bagpipe, as appears from Ledwich's Antiquities of Ireland.

The Diary of Robert Birrel, citizen of Edinburgh, contains some anecdotes, but is chiefly valuable for the chronology.

The accounts of the two expeditions into Scotland are re-

printed from contemporary pamphlets, of extreme rarity, and high price. They are reprinted *literatim* with great care, and are accompanied with exact copies of the old plates.

Upon the whole, the writer has evinced uncommon talents for the illustration of ancient history; and we hope that he will not abandon so useful a pursuit. To meet him again on similar ground would afford us high gratification.

Tracts and Observations in Natural History and Physiology. With seven Plates. By Robert Townson, LL. D. 8vo. 7s. Boards. White. 1799.

DR. Townson acknowledges that the greater part of these observations are added to eke out the bulk, in reality to 'swell the volume's price a shilling.' Now, though we consider this as a custom more honoured in the breach than in the observance, some of these additions are so important, and some are so interesting, though many trifles have been admitted, that we cannot greatly censure what has afforded us, in the dreary hours of pain and solitude, instruction as well as amusement.

The principal parts of the volume seem, in Dr. Townson's opinion, to be the three first essays, since, on account of these, the whole bulk gradually accumulated from the debris of the author's port-folio. It is fortunate that he is not a reviewer: a periodical journal, like a monster, or (to speak more poetically) like Saturn, would have devoured his children as soon as they were born.

The two first essays were published in 1793 and 1795, at Gottingen, in Latin. They relate to the respiration of amphibia, and are illustrated by elegant engravings. The thinness of the diaphragm, its frequent absence, the lungs not collapsing when the external parts are removed, have induced physiologists to consider the respiration of frogs as the consequence of a particular activity in the lungs themselves for expansion and contraction. This, however, appears not to be true. A large cavity of the throat is capable of those two operations. This is filled with air; and, by its alternate action, portions of this air are thrown into and received from the lungs.

In the second dissertation, the author candidly owns that this opinion is to be found in Swammerdam, and that he is only the reviver or illustrator of it. Some other opinions on this subject are added; and he then proceeds to examine the respiration of lizards, which is performed in the same way, at least in those which are noticed, the lacerta salamandria, and l. lacustris.

In the tract on absorption, annexed to the second essay, Dr. Townson endeavours to show, that the fluid taken in by frogs

is absorbed by their under parts, and that what is thrown off passes through the vessels of the superior. They have been found to absorb nearly their own weight of water, in one instance, in the short space of an hour and a half, and by the under part only. All the frog tribe occasionally eject water. This, in the toad, has been supposed to be poison; but it seems to be pure water only, thrown away, as it might prove an impediment to the escape of the animal. The bladder our author is inclined to consider as a reservoir of water only; and if excrementitious, which he seems inclined to doubt, it is evacuated by the absorbents, as he is convinced that these animals never void any urine. The ureters terminate in the rectum, and opposite to their termination there is an opening into the bladder; so that the fluid which they bring may fall into the bladder; but the usual posture of the animal is unfavorable to this course, and the passage into the bladder is opened and shut, at will, by a valve. These circumstances, added to the purity and insipidity of the water, afford a presumption that the contents of the bladder are not excrementitious: it is probably, as Dr. Townson supposes, a reservoir, in case of necessity. The tortoise, it is said, sucks in water by the anus, when in want of this fluid. Though absorption is so well established in the frog tribe, our author has not been able to discover any lymphatics.

The third dissertation, not before published, is on the respiration of the tortoise. The impossibility of the performance of respiration by frogs, as by warm-blooded animals, is evinced by the absence of ribs and of the diaphragm. In the tortoise, the incapacity of distension, and the want of a diaphragm, in many species, render the usual mode equally impracticable; nor has this animal the muscular expansile gula of the frog. This function, in our author's opinion, at least in one species, is carried on by two muscles near the flanks, which seem also to perform other offices. These appear to constrict the lungs, and to allow their expansion; but their particular action we cannot explain without the plates.

The anatomical remarks, as a foundation for distinguishing the different families, we will transcribe.

'In the selection of characters for the distinguishing of natural objects, naturalists are right to employ those which are most obvious, in preference to those which require microscopic or anatomical investigation; yet will these often indicate natural affinities, which are never to be omitted in the study of natural history.

'In the bony structure of the frog-tribe I have observed considerable difference, particularly in the anterior part of the thorax. The bufones, or toad-tribe, the first family of Linneus, have no superior or inferior os ensiforme, but the clavicular bones lap over

each other in the middle, are loose and play upon each other. This structure is most probably given them as being animals that move by walking.

'The ranæ proprie dictæ, the common frog tribe have both a superior and inferior ensiform bone, and their clavicles are not loose in the middle but fixed; these leap rather than walk.

'The hylæ or tree-frog tribe, of which we have none in our island, have the ensiform bones of the common frog, with the loose clavicles of the toad: these both leap, creep, and climb.

'In the skeleton of the lizard-tribe I have observed essential differences in different families; and even the species to be often distinguishable by minuter differences. But as I have had occasion only to examine a few, I should not think my observations on them worth relating were I not now on the subject. The salamandræ, for instance, as I have already observed, differ from the ameivæ by being destitute of ribs. They differ likewise in their scapulæ and clavicles. These in the salamandræ are of a very singular conformation, they are both but cartilaginous appendices of the os humeri, to which they are immoveably fixed. The lacerta salamandra may be distinguished from the l. lacustris, though of the same family, by the os hyoides and its appendices, which in the former is intirely cartilaginous, in the last osseous; but lest these remarks should appear tediously minute I will terminate them.' P. 108.

The following observations on the manners of these animals are curious.

'I will terminate these miscellaneous remarks on the amphibia by the following observations. Whilst I was engaged in these inquiries, I kept a considerable number of water lizards in a jar, which I fed from time to time with worms; if they were in the greatest stillness, and I dropt in a worm ever so gently, they all immediately began to fight, each attacking its neighbour and seizing it by the foot or tail. This was not a contention for the worm, which often lay for a short time unnoticed, but it originated rather in the acuteness of their sense of smell, which immediately informed them of the presence of their food, and in the dullness of their discriminating powers. This is similar to what I have invariably observed in frogs and toads, which will suffer their natural food to remain before them untouched, yet seize it instantly on the smallest motion it makes. It was from a knowledge of this instinct that I was able in winter to feed my constant companion and favourite pet, Musidora.

'Before the flies, which were her usual food, had disappeared in autumn, I collected a great quantity as provision for winter; when I laid them before her, she took no notice of them, but the moment I moved them with my breath she sprung and ate them. Once when flies were scarce, I cut some flesh of a tortoise into small pieces, and moved them by the same means, she seized them, but

instantly rejected them from her tongue. After I had obtained her confidence, she ate from my fingers dead as well as living flies.

'Frogs will fly at the moving shadow of any small object, and both frogs and toads will soon become so tame as to sit on one's hand and be carried from one side of the room to the other, to catch the flies as they settle on the wall. At Göttingen, I made them my guards for keeping these troublesome creatures from my desert of fruit, and they acquitted themselves to my satisfaction. I have seen the small tree-frogs eat humble bees, not indeed without a battle; they are in general obliged to reject them, being incommoded by their stings and hairy roughness; but at each attempt the bee is further covered with the viscid matter from their tongue, and is then easily swallowed.

'Nothing appears more aukward and ludicrous than a frog engaged with a large worm or little snake; for nature seems to have put a restraint upon their voracity, by forming them very inapt to seize and hold their larger prey. One of my largest frogs, whether the rana temporaria, or esculenta, I forget, swallowed in my presence an anguis fragilis near a span long, which, in its struggles, frequently got half its body out again; when completely swallowed, its contortions were very visible in the flaccid sides of the conqueror.' P. 113.

The structure of the bill of the loxia curvirostra is singular. The upper and lower parts cross each other, not to grind or divide. When the bird wants to procure the seeds of a pine cone, the nut of an almond, &c. it brings the sides of the bill in a line, and breaks the substance by the muscles which bring the bill to its former position.

The remarks on the (supposed) 'final cause of some animals being white in winter, in northern climates;' on the 'structure of the husk of the oat;' and on the causes of objects appearing single, though viewed with both eyes; are not important.

'The objections against the perceptivity of plants, so far as is evinced by their external motions', are of some importance. Our author attributes those motions to absorption. The roots absorb moisture, and the leaves light: as action and re-action are equal, while the root draws the moisture, and the leaves light, these are in turn attracted. The roots of plants avoid an arid unfruitful soil, not from any aversion, but from the want of attraction.

'The sketch of the mineralogy of Shropshire' is a clear and comprehensive view of the mineral strata of that county.

Memoranda of the rocks in the immediate vicinity of Edinburgh; in other words, short descriptions of the bold basaltic on which the castle stands, of the Calton hill, of Salisbury crags and Arthur's seat; are interesting to the minera-

logist. A description of a singular fossil from the Calton hill, we will transcribe.

'The stratum of breccia is covered by a bed of porphyry, which, in some places, is twelve or fifteen yards thick. This is divided by an irregular bed about a yard thick, of nearly the same-kind of porphyry, but partly decomposed or mixed with something of an argillaceous nature. The porphyry varies in colour; in one part the ground or basis is of a reddish brown wacké with reddish feldspar, in another part it is of a greenish cast, with the feldspar nearly of the same colour, but scarce visible.

'In that variety which I lately mentioned to be mixed with something of an earthy nature, beside the feldspar, there are many small globular and nodulous glands of a red opake substance like feldspar; yet differing from it by rather superior hardness, and by its fracture, which is not spatous, and by its colour, which is somewhat deeper, and by its form when regularly cristallized, which is the 24 edron, like that of the white Vesuvian garnet, called, by Mr. Werner, Leucit. It loses its colour, and melts under the blowpipe like feldspar. I consider it as a nondescript, and call it the Sarcite. It has not yet, as far as I know, been analyzed. It is only found in the regular form in cavities of the rock, generally imbedded in calcareous spar, and then I think it is of a less florid colour than in its amorphous shape.' P. 265.

These hills are not, in Dr. Townson's opinion, the productions of volcanic fire.

The article on millstone rocks is instructive. The great object is, that they should be hard and cellular. The French bur, which is a cellular petrosilex, is unrivaled for this purpose; but, in Cornwall, some of the granites, so far decomposed as to lose their feld-spar only, might be substituted for them. The common granite is, we believe, employed in the neighbourhood of Dartmoor. Various stones which resemble the French bur, and which are or may be employed for the same purpose, are described by our author.

The second kind of millstone is a very coarse-grained sandstone. The third kind is the black cellular basalt; but this is, in general, too soft.

The mineralogical account of Stone-Henge we will quote: it is, we think, decisive against a late idea of its being the production of nature, discovered only by the destruction of the surrounding earth.

'The situation and form, if not the use and destination of this astonishing work of rude antiquity, are well known; with these I am not concerned, as I mean to speak of it merely as a mineralogist. All the great pillars, as those forming the outward circle, the five pair innermost, and the great stone with the two lateral ones near the ditch, are of a pure fine-grained compact sandstone, which

makes no effervescence with acids. As far as the lichens which cover the pillars will permit one to judge, some are of a yellowish colour, others white.

'The second row of pillars, which bear no proportion in bulk to those just described, and the six which are innermost of all, two of which form the door posts, and another which is grooved, are of a kind of fine-grained Grünstein; where the black hornblende is the only constituent which has a crystalline form or spatous appearance. This in some pillars is but sparingly scattered in the principal mass; in others it forms a principal part. The mass or ground has a finely speckled green and white appearance, an uneven fracture, makes a slight effervescence with acids, and may be scratched with a knife. This stone strikes fire difficultly with steel. But in this second row there are two pillars of a quite different nature. That on the right hand is a true and well characterized blackish siliceous shistus, the kiezel schiefer of Werner, that on the left is argillaceous shistus. The great slab or altar is a kind of grey cos, a very fine grained calcareous sandstone. It makes a brisk effervescence in nitrous acid, but dissolves not in it; strikes fire with steel, and contains some minute spangles of silver mica.' P. 227.

The form of the flos ferri, which Dr. Townson seems unable to explain, is remarkable: it is chiefly confined to the mineral kingdom. The arbor Dianæ is of a similar form; and we have seen it in great perfection in some mineral saline crystallisations.

Dr. Townson possesses some crystals of selenite, inclosing pure water, which does not wholly fill the cavity; and he concludes this miscellaneous part with observing that the tremella nostoe is derived from the frog, and its vermicular form is that of the animal's oviducts through which it has passed.

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'X. AN Account of the Dissection of an Hermaphrodite Dog. To which are prefixed, some Observations on Hermaphrodites in general. By Everard Home, Esq. F.R.S.'

Mr. Home's chief object is to show, that a true hermaphrodite does not exist; that there is no animal which really partakes of the structure and œconomy of both sexes. Let us state the circumstances more minutely. The powers of nature are exerted, with unusual energy, to reproduce the species. It seems to be the work which she most anxiously superintends, and which requires her utmost efforts. She most anxiously superintends it, because, among various other circumstances, the pregnant woman, in the state of the greatest

weakness, brings forth a healthy infant, and seems but to live till this is effected: her last efforts are sometimes exerted and exhausted in the delivery. The reproduction of the fertile species is also no common task. Various animals spend their little existence in the attempt: higher orders do not always succeed in producing at the same time *two* fertile young ones; and, in the highest, though, of twins, each is sometimes fertile, the production is rare, and it is still more uncommon that both survive. In double productions, whether from the excess of organised parts, or (what is more probable) from the confusion of two ova, each part is never equally perfect. The adventitious head is distinguished from that which properly belongs to the animal; the second arm or finger, foot or toe, is an useless excrescence. As it is the great object of nature to produce fertile species, so the organs subservient to this purpose are completed with peculiar care; and, of course, when these are doubled, one is less perfect. The appearances, therefore, which mark an hermaphrodite, are appearances only; and, as Mr. Home contends, a true hermaphrodite in the human species has not been seen. Indeed, if we consider the bones of the pelvis, with which the organs of generation are connected, it will be difficult to conceive in what way the male and female organs could be placed, distinct from each other.

'This inquiry into the subject of hermaphrodites, I shall pursue in the following order: first, examine into such malformations of the male, as led to the belief of the persons being hermaphrodites. Secondly, such malformations in the female, as have led to the same conclusion. Thirdly, such males as, from a deficiency in their organs, have not the character and general properties of the male, and may be called neuters. Fourthly, those in which there is a real mixture of the organs of both sexes, although not sufficiently complete to constitute double organs; which I believe to be the nearest approach towards an hermaphrodite that has been met with in the more perfect animals; and, it is extremely in favour of this opinion, that every account I have met with in authors, may be referred to one or the other of these heads.' P. 159.

Each part he examines in a detail which we cannot easily follow. The description of the dog, which is the subject of the present article, we will transcribe.

'A favourite dog of lord Besborough's, which had lived in the family for many years, was observed to have no teats, and never to have been in heat, although, to appearance, a perfectly formed bitch in all other respects: those circumstances being made known to sir Joseph Banks, he requested, that when the animal died, it might be sent to him. This happened last summer; and I had an opportunity of examining the organs of generation, which exhibited the following appearances.

'There was not the smallest appearance of teats on the skin of the belly; so that, in this particular, it differed both from the male and female; nor was there the least trace of any thing like the gland of the breast, under the skin. The clitoris was very large, being three-quarters of an inch long, and half an inch broad; the orifice of the meatus urinarius was unusually large, as if it was intended for a common passage to the bladder and vagina; so that the external parts were only the clitoris, meatus urinarius, and rectum. Internally, in the situation of the ovaria, were two imperfectly formed small testicles, distinguished to be such by the convolutions of the spermatic artery; from these passed down an impervious chord, or vas deferens, not thicker than a thread, to the posterior part of the bladder, where they united into one substance, which was nearly two inches long, and terminated behind the meatus urinarius. The other parts of the animal were naturally formed. When the testicles were cut into, they appeared to have no regular glandular structure.

'In this animal, the clitoris was the only part of the female organs that was completely formed. What rendered the parts a decided mixture of male and female organs was, the testes being in the place appropriated for the ovaria, and the ligamentous substance, to which the vasa deferentia were connected, somewhat resembling an impervious vagina. The clitoris, in this instance, could not be considered as an imperfect penis, since the bone, the distinguishing mark of the dog's penis, was wanting.' P. 168.

'There is still another mixture of the organs of the female with those of the male, which is probably the most rare in its occurrence: this is, an hermaphrodite bull, probably a freemartin, partaking so much of the bull as to have the male organs capable of propagating the species, and an udder capable of secreting milk.

'The glands which secrete milk, although in themselves not organs of generation, entirely belong to them, and form a part of the female character, sufficiently obvious to connect them intimately with the present subject.

'That an animal not a perfect female, should have glands which secrete milk, or indeed that an animal truly female, without having had young, should give milk, is so extraordinary, that even written evidence respecting it requires confirmation to entitle it to credit.' P. 170.

The great difficulty in these cases is to explain the situation of the testicles, which are in the place of the ovaria, while the latter are absent. Our author's supposition seems to be unwarrantable. He thinks that, before impregnation, the sex of the ovum may not have been fixed; that it may be either male or female, and that the characteristic organs are produced by the process of impregnation. They certainly are not evolved

in that early stage; but we have reason to believe that when the embryo, from its minuteness, escapes even the eye, assisted by a microscope, its parts are equally perfect with those of the infant at birth, or the adult. They are evolved in succession, and are conspicuous only when evolved. The structure of the testis, and that of the ovarium, are essentially different; the former is tubular, the latter probably cellular; and we have no instance in any part of a change of structure during the process of evolution. The testicles and ovaria are originally only in the same *place*, not strictly 'in the same *situation*;' for the latter are in a doubling of the broad ligament, contiguous to the Fallopian tubes, which are the appendages of the uterus. Ovaria thus placed can never fall down like the testes, and no occult process can change one organ into another. Nor is the clitoris calculated by a similar process to become a penis. It has no canal, no bulb, no compressing muscles. Parts so important are never supplied, if they were not originally present or have been destroyed. They are organs essential to the original conformation.

'XI. An Inquiry concerning the Weight ascribed to Heat. By Benjamin Count of Rumford, F. R. S. M. R. I. A. &c.'

Count Rumford has examined this delicate subject with suitable attention and address. He was struck with Dr. Fordyce's experiments, in the LXXVth vol. of the Transactions, where water seemed to acquire heat by freezing; and he repeated the experiments, with a similar result. A suspicion however arose of the inconclusiveness of these experiments, from remarking the irregularity of the acquisition of weight, and of its loss on thawing. Count Rumford concluded, that the only reason for the augmentation of the weight of water, on freezing, was the loss of its latent heat, and consequently that the acquisition of latent heat would, in all cases, lessen the sensible weight. He therefore employed mercury and water; and, when in *æquilibrio* in the heat of 61°, brought them into that of 34°. In this situation, the quantity of latent heat lost by the water was much greater than that lost by the mercury; but they still remained in *æquilibrio* after they had acquired the latter temperature.

The count afterwards tried water, spirit of wine, and mercury, which were inclosed in three bottles, with a small thermometer. These were brought from the temperature of 61° to that of 29°: the water, after some time, was frozen, the thermometers in each bottle continuing at 29°, without any alteration in the æquilibrium. If the bottles were weighed, when not precisely at the same temperature, they would often appear to have gained or lost a little; but this seems to have been the consequence of vertical currents on the air being heated or cooled, or of unequal quantities of moisture, attached to the sides of the bottles. When it is considered that water,

on freezing, loses 140° of heat, the difference of the tempera-ture or rather of the quantity of heat will appear to be considerable. Heat is therefore, so far as can be thus ascertained, devoid of gravity; but this circumstance does not influence the question whether it is a body or consists only in intestine motion of the parts; a doctrine which the count seems willing to revive.

'XII. An Account of some Experiments on the Fecundation of Vegetables. In a Letter from Thomas Andrew Knight, Esq. to the Right Hon. Sir Joseph Banks, K. B. P. R. S.'

We cannot highly praise the philosophical accuracy or ingenuity of this article. Mr. Knight has made many observations on the fœcundation of plants, by different farinæ, and thinks that to employ the farina of some new plant of the same genus greatly improves the offspring. In the language of breeders, he prefers crossing to Mr. Bakewell's new plan of 'breeding in and in.' He is in an error when he thinks that superfœtation is admitted among animals; or perhaps he misapplies the term. It does not strictly mean the impregnation by two males, and the accumulated production of each at the same period, but a subsequent impregnation after the first is completed. Thus, at the proper period, a female will conceive by more than one dog, but the puppies are of the same age; while physiologists confine the term superfœtation to offsprings of different ages at the same time in the uterus. In these experiments, by using the farina of different peas, Mr. Knight seems to have improved some of the sorts, but has not added to our knowledge of the physiology of vegetation. He has never been able to produce a vegetable mule, the offspring of different kinds. He is of opinion that the hybrid plants, the production of two plants of the same genus, have been mistaken for that kind of vegetable; and he supposes this to be designed by nature, since, as the farina of vegetables is much dispersed, mules would otherwise be frequent, and the present species soon lost.

'XIII. Observations on the different Species of Asiatic Elephants, and their Mode of Dentition. By John Corse, Esq.'

The different species of Asiatic elephants, with their properties, are well described in this article. The first tusks of the elephant never grow to any great size, but are shed within the second year, when they are about two inches long. They are cut between five and seven months; and they are perfect, without any hollow in the root, in a full-grown fœtus. The socket of the permanent tusk begins to be formed, on the inner side of the deciduous one, about the time of birth.

'These (permanent) tusks are never shed, and sometimes grow to a very large size in the male. The largest I have known in Bengal, did not exceed 72 pounds, avoirdupois: at Tiperah, they sel-

dom exceed 50 pounds; but both these weights are very inferior to that of the tusks brought from other places to the India house, where I have seen some near 150 pounds each. From what part of Asia they came, I could not learn, but suspect they were imported from Pegu to Calcutta, and thence to London.

'The African elephant is said to be smaller than the Asiatic; yet I am credibly informed, by the ivory-dealers in London, that the largest tusks generally come from Africa, and are of a better texture, and less liable to turn yellow, than the Indian ivory, after being manufactured. This probably is owing to the tusks having lain longer in Africa, before they were imported, than those brought from Asia. In the latter country, most of the tusks exported are taken from elephants immediately after their death; whereas, the Africans find many teeth in the desert places which have been frequented by this animal. The intense heat of a vertical sun will undoubtedly render the ivory firmer and harder, if the tusks happen to lie on the scorching sand, or in any other dry situation.

'The increase of the tusk arises from circular layers of ivory, applied internally, from the core on which they are formed, similar to what happens in the growth of the horns of some animals. When the tusks of the living elephant are sawn through, and the remaining portion exposed some months to the air, this structure is clearly shown.

'If the period in which one of these circular layers is completed could be ascertained, this might lead us to fix, with tolerable precision, the age of an elephant, by counting the circles in each tusk.' P. 212.

The grinders consist of many ribs or distinct teeth, each covered with its own enamel, and united by the osseous matter, which, being softer, wears and leaves the grinders in a fluted form. The grinders, at their different periods, are particularly described; but the account is not very interesting. The mode of dentition, and the formation of the teeth of the elephant, are altogether peculiar, nature having, by a wonderful contrivance, supplied this animal with a continual succession of teeth to a very advanced period of life.

'XIV. Some Observations on the Structure of the Teeth of graminivorous Quadrupeds; particularly those of the Elephant and Sus Æthiopicus. By Everard Home, Esq. F.R.S.'

Mr. Home's remarks on the structure of the teeth, in general, we will select.

'The teeth of carnivorous animals are formed from a vascular pulp, of the same shape with the future tooth, upon the external surface of which the substance of the tooth begins to grow, and increases till it is completely formed. This pulp is inclosed by a capsule, the cavity of which, while the tooth is growing, is filled with

a viscid fluid, similar to the synovia of joints; and this fluid, by the absorption of the thinner parts, becomes inspissated to a proper state for crystallization, so as to form the enamel, which adheres to the surface of the tooth.

'Teeth formed in this way, are composed of two parts, of dissimilar texture: one, the enamel, which is striated; the other, the substance of the tooth, which is laminated, like ivory, being more compact than common bone, and less so than the enamel; but differing from both in the mode of its formation.

'Bones are formed in two different ways: those that are cylindrical, have cartilage for their basis; those that are flat, either cartilage or membrane; but, in no instance in the body are they formed upon a pulp. The substance of the tooth must therefore be considered as distinct from bone, and may be ranked, both from its structure and mode of formation, as a species of ivory *.'

Of the teeth of the elephant he says, that they

'differ from those just described, in being composed of a great many flattened oval processes; these, while growing, are detached; but, when completely formed, their bases unite together, and make the body of the tooth, to which the fangs are afterwards added; and, as the fangs are lengthened, the tooth rises in the jaw. This is what may be considered as the tooth itself, being composed of the same materials as the teeth of carnivorous animals; but, in addition, there is another substance, which unites all the processes together, laterally, into one mass; this is softer than the substance of the tooth, and, upon examination, proves to be similar, in its texture and formation, to common bone.' P. 238.

'To obtain an accurate knowledge of the different parts of the elephant's tooth, a longitudinal section was made, of one that was full grown. This section exposed the lateral connection between the different processes, and the intermediate substance which unites them into one mass; it also showed the mode in which the processes are continued into the body of the tooth and fangs.

'That the internal structure might be made more distinct, the surface of this section was polished very highly, which led to the discovery of the processes of the tooth having a more compact texture than the intermediate substance; for, although both had the same appearance after being sawn, the processes bore a polish, (which the other did not,) † and were laminated, like ivory; while

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'* The tusks of the elephant are formed upon a pulp, similar to teeth.

'Tumors are sometimes met with in the frontal sinuses of the human body, having a perfect resemblance to ivory; they have their origin in the bony cavity of the sinus, and extend themselves into the orbit of the eye. Of these, I have seen two instances, and was unable, at the time, to account for them; but am now induced to believe they were formed upon vascular excrescences, growing from the lining of the sinuses, similar in their organization to the pulps above mentioned.

'† A portion of the jaw itself bore the same degree of polish as the intermediate substance of the tooth.

the other parts were porous, like the internal ſtructure of common bone.

'This led me to examine preparations of the elephant's teeth, in a growing ſtate, preſerved in ſpirit, which explained the mode of growth of theſe two ſubſtances to be different. In theſe preparations it was found, that the proceſſes of the tooth, which may be called ivory, were all formed upon ſo many portions of one common pulp, which had its origin in the jaw; and that the intermediate ſubſtance, which may be called bone, was formed upon a ſpecies of ligament ſituated immediately under the gum, from which membranous elongations extended into the ſpaces between the proceſſes of the tooth,' P. 240.

The grinders of the elephant are contained in a caſe of bone, on each ſide of the jaw, forming one large grinding ſurface; and the ſucceſſion is ſupplied, not by new teeth, but by the protruſion of this bony maſs from behind. This ſtructure occurs alſo in the ſus Æthiopicus. The teeth of this animal are deſcribed at length: the other ſpecies of ſus have grinders like thoſe of a human being.

The teeth of the horſe, cow, and ſheep, reſemble, in general, thoſe of the elephant, in having an intermixture of bone with the ſubſtance of the tooth; but they differ materially from each other in the ſituation and proportions of the bony ſubſtance, anſwering to their peculiar food. The teeth of the hippopotamus are compoſed of tooth and enamel only, the enamel pervading and gradually mixing with the ſubſtance of the tooth. The teeth of the rhinoceros contain alſo the enamel and ſubſtance of the tooth without bone.

The plates illuſtrating theſe papers are numerous, and are executed with ſpirit and elegance. We ſhall paſs to the eighteenth article, as it relates to a kindred ſubject.

'XVIII. Experiments and Obſervations on Shell and Bone. By Charles Hatchett, Eſq. F. R. S.'

Mr. Hatchet's curious experiments on ſhells were applied to two ſorts—thoſe which, in their appearance, reſemble porcelain, and, when broken, are of a fibrous ſtructure, as the voluta, cypræa, &c.; and ſhells compoſed of nacre or mother of pearl; as the oyſter and river muſcle, haliotis iris, and turbo olearius. The former ſeemed to depoſit, on burning, ſome animal coal, which denoted the preſence of gluten, and ſome carbonate of lime, without phoſphoric acid. Patellæ, from Madeira, afforded a larger proportion of gluten, without any trace of phoſphoric acid.

'The cells in the elephant's ſkull are no part of its common ſtructure; they communicate freely with the cavity of the tympanum, and are therefore appendages to the organ of hearing, which I ſhall explain more fully on ſome future occaſion.

The shells of mother of pearl consist of carbonate of lime, incrusting lamellated membranes; and the iridescence is the consequence of this lamellated structure, as well as the semi-transparency of the lamellæ. The shells, as they grow old, enlarge by successive membranes encrusted with the same earth. Pearls are of a similar structure. Some suspicious traces of phosphate of lime occurred in the shells of garden snails; but that of the helix nemoralis did not appear to have any. The shell of the cuttle-fish, improperly called bone, had a similar stratified structure with the shells of mother of pearl.

Among marine incrustations, that of the echinus consists of gluten, carbonate of lime, and a little phosphate of lime, with an external membrane only. The asterias chiefly contains carbonate of lime, though in some species, perhaps the larger kinds, nature gives a greater hardness to the covering, by adding the phosphoric acid. The shells of the crab, lobster, prawn, and cray-fish, have denser membranes, and a proportion of phosphate of lime. This last ingredient therefore distinguishes the crustaceous from the testaceous animals; and, on this account, Mr. Hatchet thinks that Linnæus judged properly in classing the echini among the latter. Thus crustaceous animals approach, in the nature of their covering and defence, the bones of land animals. The bones of fish resemble those of land animals, containing only, as may be supposed *à priori*, a larger proportion of cartilage. The bones of various fish, and those of different parts of the same fish, differ only in this respect. In the bones of animals, our author also found some carbonate of lime, thus differing in the proportion only of the carbonate and phosphate of lime from egg-shells.

From some experiments on membranes and cartilages, our author concludes, that bony matter is not essential to them, but that, in the natural progress during infancy, or in old age, the bony matter is extraneous. Horn seems, in general, to differ chemically from bone; and when it contains, accidentally, a little phosphate of lime, it is in so small a proportion as scarcely to induce us to consider it as an essential part. Fossil bones have lost their cartilaginous substance, but contain the phosphoric salt.

'XV. Experiments to determine the Quantity of tanning Principle and gallic Acid contained in the Bark of various Trees. By George Biggin, Esq.'

In tanning, where the undecomposed bark is used, the gallic acid and the tanning principle are both applied. Our author examines whether both are useful. In this inquiry, which is not conducted with the most rigorous accuracy, Mr. Biggin considers the gallic acid as detrimental. Sumach contains the tanning principle in the largest proportion; the next share is

that of the Huntingdon or Leicester willow. Oak, cut in the spring, follows in strength and value. Other astringents are not greatly inferior. The elder and the beech are least valuable.

'XVI. Essay on the Resolution of Algebraic Equations: attempting to distinguish particularly, the real Principle of every Method, and the true Causes of the Limitations to which it is subject.' By Giffin Wilson, Esq.

It is well known, that, in the higher equations, a perfect solution is very difficult, and frequently impossible. Even a cubic equation is sometimes irreducible.

'In Dr. Waring's Meditationes Algebraicæ, (p. 182.) may be seen several concurrent reasons assigned, why the methods there shewn, and Dr. Waring's own, (undoubtedly the most general of any of them, since it proceeds upon one principle to the fifth degree,) cannot apply further: but, all reasons drawn from the data of any particular method, (like that commonly given for the imperfection in Cardan's rule, which I shall examine hereafter,) though very just in themselves, cannot be conclusive: they indisputably shew, why the precise method to which they respectively apply must fail; but that does not exclude the expectation that some other, founded upon different principles, may succeed. The question therefore recurs: is there not some paramount fundamental reason for this general failure? If there can be shewn to be any thing in the nature of abstract quantity, which governs the several orders of quantities from which equations are framed, and leads directly to the distinctions and limitations practice discovers, that will reach the difficulty at its source, and afford the satisfaction desired.

'I think, that by turning the course of our inquiry rather to examine how we come to succeed at all, in resolving any degree of equations, than why our success is so limited, the true principle upon which their resolution must depend will appear; and with what probability, and by what means, (if possible,) we may expect to render our methods more perfect. With this idea, I shall take a concise view of the nature and resolution of equations in general; pointing out the common difficulty, and by what circumstances that difficulty is, in certain cases, lessened or removed; confining myself always to the principle of each step, and a strict analysis of the result, avoiding all detail of mere operation; and, without pretending to much novelty upon a subject already so beaten, I persuade myself, such an investigation will lead to some conclusions which have not been remarked, and which are both curious and important.' P. 266.

Mr. Wilson's observations on the various methods employed, and the reason of their failure, which is, that in fact they are

eſſentially the ſame, are highly ingenious, judicious, and correct; but to follow him would lead us too far. His arguments tend to ſhow that, from the known relation of quantities, the reſolution of ſuch equations is impoſſible.

'The proper method to proceed ſeems therefore to be, abandoning all projects for the general reſolution of equations, to inveſtigate regularly the abſtract properties of each ſeparate order or number of quantities, turning them into all ſhapes, ſifting all their combinations, and conſtructing and examining the equations of different complex functions of them, in order to ſee if latent peculiarities be not to be traced out in ſome of them. Wherever any diſtinguiſhing property is found, it will, by the principles here explained, infallibly lead to ſome method for the degree to which it belongs; and, whoever may be fortunate enough to diſcover any ſuch property, in five, ſix, or any higher order of quantities, will have the honour of removing the important and hitherto impenetrable barrier, which has ſo long obſtructed the farther improvement of algebra.' P. 303.

'XVII. On different Sorts of Lime uſed in Agriculture. By Smithſon Tennant, Eſq. F. R. S.'

This kind of lime-ſtone, which proved detrimental to vegetation, was found to contain a large proportion of magneſia, ſometimes more than half. Magneſia itſelf, particularly when calcined, was found to have the ſame effect.

'XIX. A Catalogue of Oriental Manuſcripts preſented to the Royal Society by Sir William and Lady Jones. By Charles Wilkins, Eſq. F. R. S.'

This valuable catalogue is now apparently completed; and with a liſt of preſents and donors this part of the volume terminates.

Eight Sermons preached before the Univerſity of Oxford, in the Year 1799, *at the Lecture founded by the Rev. John Bampton, M. A. late Canon of Saliſbury. By William Barrow, of Queen's College, LL. D. and F. S. A.* 8vo. 7s. *Boards.* Rivingtons.

THE founder of the lecture which gave riſe to this publication has confined the preacher within certain limits; but, within thoſe limits, the ſubjects are ſufficiently numerous to prevent the reſtrictions from being irkſome to the lecturer. With regard to the mode of communication he is left to his own diſcretion: he may adopt the language of the ſchools, or the ſimplicity of the village pulpit; he may clothe his thoughts in all the pomp of oriental metaphor, or move with the firm

and even tread of didactic theology. But, though the founder of the lecture has left the language and erudition to the discretion of the person appointed by the university to preach it, the very circumstance of that appointment, and the education of the auditors before whom it is delivered, induce us to expect more from such a series of discourses than from those which are communicated to the world by the ordinary mode of publication. The preacher seems to agree with us in this opinion, because he thinks it incumbent upon him 'to explain to the heads of colleges why these disquisitions appear to be calculated more perhaps for the public than the university, why he has written rather sermons for general use than lectures for a learned society.'

The reasons are, that he wished his sermons to be understood 'as addressed more particularly to the younger students of Oxford, believing that the same style and manner would not be unsuitable to those by whom he should afterwards wish them to be read.' The latter persons are in the middle walks of life, 'men of some education, curiosity, and reading, though in very different proportions;' and, as they form the more valuable part of society, it is his hope that he shall stand excused for a plan which has in view the confirmation of these persons in their belief of the Christian religion, and in their adherence to the ecclesiastical establishment. His plan, also, he trusts, is implied in the purposes for which the lecture was founded. Hence biblical learning is avoided, metaphysical questions of theology are kept out of sight, arguments are pursued only to a certain extent, and the result, rather than the detail of reasoning, is adopted.' Notes of reference, and the ostentation of learning, are considered as useless: not eloquence, but perspicuity, is the aim of the preacher. We have thus stated the grounds for the author's plan, because we think that the support of the honour of this lecture is important to the university of Oxford; and without early attention, negligence, founded on a supposed good precedent, may gradually creep in, and the founder's intention, as well as the expectation of the public, be frustrated. We state the grounds the more readily, because in the execution of the plan no exertion has been spared on the part of the preacher, and the idea of negligence, if applied to his discourses, would be unwarrantable. We object simply to the apology made to the university, lest it should become a precedent to future preachers for lowering their discourses to the capacities of the younger students, instead of elevating and adorning them with that dignity of composition, that laborious investigation, that biblical erudition, which suit the gravity of an academic audience, and correspond with the fame of a learned university.

The conclusion of the preface is written in a less dignified style than we expected from a Bamptonian lecturer.

'Having been prevailed upon to undertake the task, I have performed it as well as my situation and abilities would permit. The public, I believe, are always candid, and eventually just. If the sermons deserve notice, they will obtain it. If they deserve it not, it cannot materially affect me. As an individual, I have no interest to serve by them; as a writer, I can have no reputation to lose.' P. xvi.

We congratulate our author on the philosophical apathy to which he has attained; but we hope that future Bamptonians will not be led away by a similar mode of thinking, nor sit down to write under the impression that they cannot be materially affected by the want of merit in their compositions. We would, on the contrary, wish them to suppose that their future prospects in life may depend on the opinion entertained by their superiors of the labour employed, and the genius displayed, in this lecture.

The subjects of these discourses are several objections to the truth of Christianity. The preacher chiefly attends to those which are at present the most prevalent and popular; and consequently little novelty is to be expected either in the objections or the answers. Unity of design, and regularity of plan, are given up for what is supposed to be a more substantial benefit than 'the production of a work more classical and scholar-like.' The nature of the objections considered, and the mode of arrangement, will be best seen in the author's words, at the conclusion of his lecture.

'I have now considered as many of the difficulties respecting the truth and credibility of divine revelation, as the limits of the present lecture will admit; and in considering them the aim and object have been to shew, not that the difficulties do not exist; but that they are not insuperable; not that the objections are wholly groundless, but that they are not conclusive against the divine origin of Christianity. In each of the points that have been examined; in the variety of religions in the world, or in the variety of opinions upon them; in the real weakness and boasted strength of human reason; or in the nature and necessity of a divine revelation; in the precepts of the gospel, as they affect the enjoyments of the present life; in the mysterious doctrines, which it contains; or in the duties of worship, which it prescribes; in the want of universality in its publication and reception; or in its want of due influence on the lives of its professors; in each of these the attempt has been to prove, that there is nothing inconsistent with itself, or with the attributes of the Deity; nothing unsuitable to the nature

of a divine revelation, or to the beneficial purposes, which it professes to promote; nothing irreconcileable to the truth of prophecy, or inadmissible as articles of faith by the human mind. If this can be effected, the positive evidence will then operate in its full force; and by that, and that only, must the divine origin of the gospel finally stand or fall. But in proportion as objection is invalidated, the grounds of faith are strengthened; as perplexity and delusion are dissipated, the mind is open to truth and conviction. Whatever is not physically impossible, is credible when competent witnesses are produced; and the Christian revelation is to be believed, not because every difficulty can be clearly solved, or every article demonstrated; but because there is adequate evidence; evidence as strong as the facts are extraordinary; to us at present, indeed, the usual evidence of history; though from peculiar circumstances entitled to more than usual credit; but in its origin, and its first teachers, preternatural testimony to preternatural truth.' P. 401.

Amidst such miscellaneous matter, we cannot easily lead the reader to form a judgement of the whole; and our limits do not permit us to examine each detached and unconnected part. In general, the writer displays a sufficient depth of reasoning to show his capacity for pursuing his subject to a greater extent; and the objections, with their answers, are stated, if not with any advantage of style, yet with sufficient perspicuity. We will exhibit his mode of discussion in two instances.

'It has been the policy of almost all governments to secure, as far as possible, uniformity in the religion of the people. Each, therefore, has ordained its respective system of doctrine and discipline, its articles of faith and ceremonies of worship, and with its civil institutions united a religious establishment. This again has been a source of discord and controversy.

'Various are the reasons by which a man may be induced to censure, or to oppose, the religious establishment of his country. He may object to it, either because he may be sincerely convinced that there are errors in its doctrines, and abuses in its administration; or because, in real or pretended zeal for freedom, he may condemn all restraint upon publishing religious opinions, and maintain that every man ought to be at liberty to worship God, and to persuade others to worship him, in whatever way his judgement most approves: he may become its enemy, because his enemies preside in and support it; or because he loves opposition for its own sake, at least to whatever he did not himself appoint, or does not administer; because he has been disappointed of the honours or emoluments in it, which he fancies are due to his talents or his virtues; or, under the pretence of conscientious scruples, he may aim his hostilities against the civil, as well as the ecclesiastical, esta-

blishment of the state, in the hope of overturning both, and rising upon their ruins to power and distinction. The advocates for the establishment, on the contrary, will defend it; they will vindicate its tenets, and assert its purity, or palliate its imperfections. The legislature itself, too, well interposes its authority to restrain such dissentions, or suppress such doctrines, as threaten the tranquillity or safety of the state. Governments, indeed, have not always confined themselves in this point within the limits, which wisdom and justice would have prescribed. A sovereign has sometimes made the interests of religion the pretext to cover the designs of ambition; and sometimes endeavoured to suppress offensive doctrines by persecution and penalties, or to propagate favourite tenets by power and compulsion.

'It is not intended by these observations in any degree to determine, to what extent the interference of the civil power, in points of faith and worship, is injudicious or wise, just or unjust, necessary or oppressive. It is not intended to vindicate, or to condemn, either those who support establishments, or those who oppose them. The present purpose is merely to state a fact, which will hardly be controverted; that the effect of forming and enforcing the doctrines of such establishments has too often been, not to spread conviction, but to provoke opposition; not to insure unanimity and peace, but to excite discontent, remonstrance, and dissention.' P. 23.

His description of the nature and effects of prejudice is not less apposite and just.

'Another source of difference of opinion in religion, or at least of controversy and its continuance, is prejudice. Almost every man entertains a partiality for certain opinions and doctrines in preference to all others; for those which education instilled, and custom has confirmed; for those which he sees generally professed; for those which are adapted to his natural temper and disposition; or for those which are maintained by men, to whose judgement or authority he has been accustomed to submit; for those, in short, which have once, by whatever means, or from whatever cause, obtained firm possession of his mind. Man is, to a greater degree than superficial observers will easily believe, the creature of habit; and habit is the parent of prejudice. From the constitution of human nature, or from its weakness and depravity, it is found necessary to prepare men, by education and custom, for the stations they are destined to fill, previously and early to impress their minds with the requisite opinions and principles, and to establish, as far as possible, appropriate habits of thought and action. Against these prepossessions, indeed, declamation has been confident and plausible, and against their excesses and abuses, reasonable and just. But, on the contrary, it is to these we are indebted for much of the stability

and consistency of the human character, and for the greater part of our contentment and satisfaction in our respective stations; for many of the best sentiments of our hearts, and for not a few of the best virtues of our conduct. Take away all that arises from custom and prepossession, and how little will remain of patriotism, of friendship, or even of natural affection. To these prejudices, however, whether reasonable or excessive, whether good or evil, the majority of mankind owe the greater part of their opinions; and these opinions are generally cherished with peculiar fondness, and guarded with peculiar jealousy. We consider them not as being themselves questionable in point of truth, but rather as a standard by which other truths are to be tried. We continue to hold them, because we have begun; we persist in defending them, because we have defended them before. In religion each maintains the truth of his own tenets, the superiority of his own church; and that often with a zeal, which provokes the opposition it labours to silence, and with such obstinacy, as prevents the conviction it professes to seek.' P. 29.

From these specimens our readers cannot but form a favourable opinion of the candour and judgement which prevail throughout these discourses, and which must recommend them to a considerable degree of attention. At a time when the frivolous objections against Christianity are renewed with more than usual obstinacy, it is useful to repel them by sound sense and solid argument; and a candid exposition of these objections is best calculated to produce a sensible impression on serious minds.

As our author reprobates learned quotations, we could not but smile at one reference to prove a point not very material in its nature, which could hardly be established on such authority. To shew that the celebrated wisdom of Egypt was not originally her own, we are referred to Eusebius, Præp. Evang. to an 'authority, which there is no reason to question; that, while Abraham resided at the court of Pharaoh, he taught astronomy to the Egyptians.' This is, indeed, a tale of the Jews, who make Abraham the master of all science; but this authority of Eusebius is questionable, as every thing related by him on this head must be considered as traditional. Besides, it is not probable that the Egyptians should attend to the lectures of Abraham in theology, if they did in astronomy.

It is not often, however, that our author thus wanders from his point. When he treats of popular topics, he manifests a soundness of judgement. He well vindicates Christianity from ever having been the real cause of a religious war.

'Of the wars which have been called religious, and of which our religion has been supposed to be the sole author and origin, the real motives have generally been personal or political; and the go-

ſpel only the pretext to diſguiſe the views of intereſt or ambition, or to gain proſelytes to their cauſe. The war of the League, which deſolated France for near half a century, was begun and continued, if we are to believe the hiſtorian * who was beſt able to determine the point, not from the enmity of diſcordant doctrines in religion; not from zeal for the purity of the Chriſtian faith; but from the ambition, the intrigues, and animoſities of contending factions. And even the cruſades themſelves had their origin leſs in concern for the honour of Chriſtianity, than in the avarice and ambition of the Roman pontiffs.

'These conſiderations are by no means intended to juſtify perſecution among Chriſtians; but to ſhew that it has ariſen, not from any defect in revelation, but from the weakneſs or wickedneſs of mankind; not from the genuine influence of the religion, but from its abuſe and perverſion; not from true piety and zeal according to knowledge; but from ignorance, bigotry, and ſuperſtition.' P. 372.

The following diſtinction between infidelity and Chriſtianity may be ſtrongly recommended to the infidel, and ought to be impreſſed on a religious audience.

'But when philoſophy teaches infidelity, it ſhrinks ſtill further from a compariſon with the Chriſtian revelation. Chriſtianity every way exalts human nature; while by infidelity it is every way degraded and debaſed. Infidelity lets looſe the worſt paſſions of the heart; all that corrupt the individual, and diſturb the peace of ſociety. But Chriſtianity points our affections to their proper objects, and confines them within ſuch bounds, as would at once ſecure the intereſts of thoſe about us, and the tranquillity of our minds. Infidelity would ſink us nearly to a level with the beaſts that periſh; and Chriſtianity exalts us to the ſociety of angels of light. Infidelity limits our enjoyments and our proſpects to a few years of precarious life on earth, and its ſtill more precarious pleaſures; while Chriſtianity teaches us to aſpire to glory and immortality in heaven. Infidelity leaves us the ſons of ſinful men; and Chriſtianity makes us by adoption the ſons of God.' P. 406.

The Minſtrel: in two Books. With ſome other Poems. By James Beattie, LL. D. To which are added, Miſcellanies. By James Hay Beattie, A. M. With an Account of his Life and Character. 8vo. *Vol. II.* 6s. *Boards.* Dilly. 1799.

THE Minſtrel of Dr. Beattie has long been known, and muſt ever continue to be eſteemed as one of the moſt beautiful and intereſting poems that our language has produced. As a ſecond volume to that which contains his own poetical pieces,

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* Davila.

Dr. Beattie has now printed the miscellanies of his son, prefaced by an account of his life and character. The life of a young man promising in talents and amiable in disposition, written by his father as a consolatory employment, is one of those productions which would disarm criticism, if its severity seemed otherwise to be necessary. The younger Beattie died on the 19th of November, 1790; and on the 28th of the same month the account of his life is dated.

'I intend to write a short account of the life, education, and character, of my son now deceased. It will innocently, and perhaps not unprofitably, amuse some hours of this melancholy season, when my mind can settle on nothing else; and, whether it be published or not, a circumstance on which I have as yet formed no resolution, it will be an acceptable present to those to whom I may send it. The account, though drawn up by the hand of a friend, will not in any particular be erroneous. In order to convey a favourable notion of the person of whom I speak, I have nothing to do, but to tell the simple truth.' P. I.

The narrative, like this passage which introduces it, is calm and plain in language, without the manifestation of a querulous spirit, and without the exaggeration of praise. Dr. Beattie's experiment in the religious education of his son deserves to be extracted.

'The doctrines of religion I wished to impress on his mind, as soon as it might be prepared to receive them; but I did not see the propriety of making him commit to memory theological sentences, or any sentences, which it was not possible for him to understand. And I was desirous to make a trial how far his own reason could go in tracing out, with a little direction, the great and first principle of all religion, the being of God. The following fact is mentioned, not as a proof of superior sagacity in him (for I have no doubt that most children would in like circumstances think as he did), but merely as a moral or logical experiment.

'He had reached his fifth or sixth year, knew the alphabet, and could read a little; but had received no particular information with respect to the author of his being: because I thought he could not yet understand such information; and because I had learned from my own experience, that to be made to repeat words not understood is extremely detrimental to the faculties of a young mind. In a corner of a little garden, without informing any person of the circumstance, I wrote in the mould, with my finger, the three initial letters of his name; and, sowing garden cresses in the furrows, covered up the seed, and smoothed the ground. Ten days after, he came running to me, and with astonishment in his countenance told me, that his name was growing in the garden. I smiled at the report, and seemed inclined to disregard it; but he insisted on my going to see what had happened. Yes, said I carelessly, on coming

to the place, I ſee it is ſo; but there is nothing in this worth notice; it is mere chance: and I went away. He followed me, and, taking hold of my coat, ſaid with ſome earneſtneſs, it could not be mere chance; for that ſome body muſt have contrived matters ſo as to produce it.—I pretend not to give his words, or my own, for I have forgotten both; but I give the ſubſtance of what paſſed between us in ſuch language as we both underſtood.—So you think, I ſaid, that what appears ſo regular as the letters of your name cannot be by chance. Yes, ſaid he, with firmneſs, I think ſo. Look at yourſelf, I replied, and conſider your hands and fingers, your legs and feet, and other limbs; are they not regular in their appearance, and uſeful to you? He ſaid, they were. Came you then hither, ſaid I, by chance? No, he anſwered, that cannot be; ſomething muſt have made me. And who is that ſomething, I aſked. He ſaid, he did not know. (I took particular notice, that he did not ſay, as Rouſſeau fancies a child in like circumſtances would ſay, that his parents made him.) I had now gained the point I aimed at: and ſaw, that his reaſon taught him, (though he could not ſo expreſs it) that what begins to be muſt have a cauſe, and that what is formed with regularity muſt have an intelligent cauſe. I therefore told him the name of the Great Being who made him and all the world; concerning whoſe adorable nature I gave him ſuch information as I thought he could in ſome meaſure comprehend. The leſſon affected him greatly, and he never forgot either it, or the circumſtance that introduced it.' P. 2.

At the age of nineteen the ſon was appointed aſſiſtant profeſſor of moral philoſophy and logic at Mareſchal college. An academic life was his choice; and his love of literature and habit of ſtudy promiſed to render it uſeful to others as well as comfortable to himſelf. But ſymptoms of a decline appeared; and he lived but a few days beyond the age of twenty-two. We ſhould not do juſtice to his memory, in omitting the account of his conduct in ſickneſs.

'He ſaw death approaching, and met it with his uſual calmneſs and reſignation. "How pleaſant a medicine is Chriſtianity!" he ſaid one evening, while he was expecting the phyſician, whom he had ſent for, in the belief that he was juſt going to expire. Sometimes he would endeavour to reconcile my mind to the thought of parting with him; but, for fear of giving me pain, ſpoke ſeldom and ſparingly on that ſubject. His compoſure he retained, as well as the full uſe of his rational faculties, to the laſt; nor did his wit and humour forſake him, till he was no longer able to ſmile, or even to ſpeak except in a whiſper. His laſt alluſion to literature, and probably the laſt time his favourite Virgil occurred to his mind, was on occaſion of ſome difference of opinion happening when he was preſent, between Mr. Wilſon and me, about the meaning of a

Greek word. To give him a little amuſement, I referred the matter to him. Ah! ſaid he with a ſmile, (finding himſelf unable to ſay more) Fuimus Troes.

'One day, long before the little incident juſt mentioned, when I was ſitting by him, ſoon after our ſecond return from ſea, he began to ſpeak in very affectionate terms, as he often did, of what he called my goodneſs to him. I begged him to drop that ſubject; and was proceeding to tell him that I had never done any thing for him but what duty required and inclination prompted; and that for the little I had done his filial piety and other virtues were to me more than a ſufficient recompence,—when he interrupted me (which he was not apt to do) and, ſtarting up, with inexpreſſible fervour and ſolemnity, implored the bleſſing of God upon me. His look at that moment, though I ſhall never forget it, I can deſcribe in no other way than by ſaying, that it ſeemed to have in it ſomething more than human, and what I may, not very improperly perhaps, call angelic. Seeing me agitated, he expreſſed concern for what he had done, and ſaid that, whatever might be in his mind, he would not any more put my feelings to ſo ſevere a trial. Sometimes, however, warm ſentiments of gratitude would break from him; and thoſe were the only occaſions on which, during the whole courſe of his illneſs, he was obſerved to ſhed tears;—till the day before his death; when he deſired to ſee his brother, gave him his bleſſing, wept over him, and bid him farewell.' P. 31.

'I have loſt' (ſays Dr. Beattie) 'the pleaſanteſt, and, for the laſt four or five years of his ſhort life, one of the moſt inſtructive companions that ever man was delighted with. But—The Lord gave; the Lord hath taken away: bleſſed be the name of the Lord.—I adore the Author of all good, who gave him grace to lead ſuch a life, and die ſuch a death, as makes it impoſſible for a Chriſtian to doubt of his having entered upon the inheritance of a happy immortality.' P. 56.

The poems of ſo young a man, printed from uncorrected manuſcripts, and perhaps not deſigned by himſelf for publication, it would be unjuſt to examine with minuteneſs. Of his ſerious compoſitions we extract a ſpecimen from the fragments of his greateſt attempt in poetry, a didactic poem on the excellence of Chriſtianity.

'King, peaſant, ſtateſman, ſoldier, rich and poor,
The old, the young, the courtier and the boor,
All, of whatever garb, whatever name,
Or power, or pleaſure ſeek, or wealth, or fame.
And rightly ſeek; for ſo, by heaven inclined,
Theſe rule, and ought to rule, the human mind,
Hopes, that rouſe virtue, or from ſloth protect,
The muſe would not extinguiſh, but direct.

'Man's final manſion is not here below;
His glory ſprings from goodneſs, not from ſhow.
Wiſh ye for power, wealth, pleaſure, fame? 'Tis well
That in your breaſt the ſeeds of virtue dwell.
But not on earth can fruit from theſe be given;
Theſe ſeeds muſt ripen in the climes of heaven.

'He, who bids nature flouriſh or decay,
In mercy gives, in mercy takes away,
And by the ſtructure ſhows of human frame
Man's native excellency, end, and aim.
Man cannot ſoar on eagle wing, or dare
The ſhaggy graſp of the relentleſs bear;
But man the eagle's towering flight reſtrains,
And binds the rough bear's ſtubborn ſtrength in chains;
And views and meaſures with adventurous eye
New orbs that glitter in th' unbounded ſky.
Though tempeſt bellowing the ſwoln ſurge deform,
Man rides the ſwoln ſurge, and defies the ſtorm;
Sees freedom, ſcience, commerce, arts increaſe,
And bids a jarring world unite in peace.
Is then the being, who ſuch rule attains,
Nought, but a bunch of fibres, bones, and veins?
Is all that acts, contrives, obeys, commands,
Nought but the fingers of two feeble hands;
Hands that, a few uncertain ſummers o'er,
Moulder in kindred duſt and move no more?
No. Powers ſublimer far that frame inſpire,
And warm with energy of nobler fire,
And teach mankind to pant for loftier joys,
Where death invades not, nor diſeaſe annoys;
But tranſports pure, immortal, unconfined,
Fill all the vaſt capacity of mind.

'Would you then wallow in the ſenſual ſty,
With thoſe who live to eat, and drink, and die;
Through life's ſhort hour with blind incaution run,
Snatch preſent good, and preſent evil ſhun?
Would you be ſuch as theſe? Then haſte, away,
And revel all the night and all the day;
The future time o'erlook, forget the paſt;
Forget that ſuch amuſement cannot laſt;
Forget that, thus engroſs'd by ſplendid ſin,
You blot the image of your God within;
Live hated, ſcorn'd, in ſickneſs, and in fear,
To die without a friend, without a tear.
For this, were reaſon, power, invention, given
To man, the heir of glory, and of heaven!—' P. 63.

The plan of this poem extended to three books; but fragments of the firſt only were found among his papers.

His ludicrous pieces diſcover much imagination. There are many good points in the following ſtanzas from 'The modern Tippling Philoſophers.'

'Des Cartes bore a muſket, they tell us,
Ere he wiſh'd, or was able, to write,
And was noted among the brave fellows,
Who are bolder to tipple than fight.
Of his ſyſtem the cauſe and deſign
We no more can be poſed to explain:—
The *materia ſubtilis* was wine
And the *vortices* whirl'd in his brain.

'Sir Iſaac diſcovered, it ſeems,
The nature of colours and light,
In remarking the tremulous beams
That ſwom on his wandering ſight.
Ever ſapient, ſober though ſeldom,
From experience attraction he found,
By obſerving, when no one upheld him,
That his wiſe head fell ſouſe on the ground.

'As to Berkeley's philoſophy—he has
Left his poor pupils nought to inherit,
But a ſwarm of deceitful ideas
Kept, like other monſters, in ſpirit.
Tar-drinkers can't think what's the matter,
That their health does not mend, but decline:
Why, they take but ſome wine to their water,
He took but ſome water to wine.

'As a ſmuggler even P——— could ſin;
Who, in hopes the poor gauger of frightening,
While he filled the caſe-bottles with gin,
Swore he filled them with thunder and lightning.
In his cups, (when Locke's laid on the ſhelf)
Could he ſpeak, he would frankly confeſs it t'ye,
That, unable to manage himſelf,
He puts his whole truſt in neceſſity.

'A certain high prieſt could explain,
How the ſoul is but nerve at the moſt;
And how Milton had glands in his brain,
That ſecreted the Paradiſe Loſt.
And ſure, it is what they deſerve,
Of ſuch theories if I aver it,
They are not even dictates of nerve,
But mere muddy ſuggeſtions of claret.

'Our Holland philoſophers ſay, Gin
  Is the true philoſophical drink,
As it made doctor H——y imagine
  That to ſhake is the ſame as to think.
For, while drunkenneſs throb'd in his brain,
  The ſturdy materialiſt choſe (O fye!)
To believe its vibrations not pain,
  But wiſdom, and downright philoſophy.

'Ye ſages, who ſhine in my verſe,
  On my labours with gratitude think,
Which condemn not the faults they rehearſe,
  But impute all your ſin to your drink.
In drink, poets, philoſophers, mob, err;
  Then excuſe, if my ſatire e'er nips ye;
When I praiſe, think me prudent and ſober,
  If I blame, be aſſured I am tipſy.' p. 123.

The deſcent of Timothy, a parody of Gray's verſion of the deſcent of Odin, is cloſe and ridiculous; but the Hudibraſtic rhymes rather leſſen than increaſe its effect. Latin tranſlations of Engliſh poems fill a conſiderable part of this little volume; and three dialogues of the dead conclude it. In the firſt Johnſon and Addiſon maintain a diſpute concerning their reſpective ſtyles, to the diſadvantage of the lexicographer. Socrates, Johnſon, and a fine gentleman, are the ſpeakers in the ſecond, which relates to the numerous publications upon the doctor's ſentiments and behaviour. Johnſon's ſtyle is well imitated.

'*Johnſon.* Yes, ſir, I have been told, I ſhall not ſay by people of faſhion, but I will ſay by perſons of veracity, that ſome writers have been very induſtrious to record anecdotes of Johnſon; and to repreſent as ſerious and ſolemn philoſophy what I might have retorted haſtily, in the moment of fretfulneſs, perhaps under the preſſure of diſeaſe, or ironically hinted in the confidence of playful converſation. This is an age, ſir, of ignorance and loquacity; all are very willing to talk, and almoſt all are very unable to think; and they who have nothing to ſay of their own, are glad to ſay ſomething that has been ſaid by others. Thus my ſayings have been inquired after with curioſity, and collected with avidity. The preference uſually given of obloquy to praiſe may be unpleaſant, but is not unaccountable: what was moſt agreeable to the biographer himſelf, and what he knew would be moſt agreeable to his readers, he readily obſerved, was careful to remember, and willingly told; and the harſh features of my character became moſt remarkable; not becauſe they were the moſt numerous; but becauſe, being ſomewhat prominent, they were by the firebrand of malicious inquiry moſt ſtrongly illuminated. No man of ſenſe needs be told, that of the little railleries, which give flavour and poignancy to familiar converſation, more muſt be judged

from the manner in which they are delivered, than from the words: the latter my biographers have been ſtudious to record; the former they have been no leſs ſtudious to conceal, or perhaps they had not ſkill to exhibit.—But, let the rabble, both ſmall and great, affix to the words Samuel Johnſon any idea they pleaſe; of ſuch I ſcorn alike the applauſe and the diſapprobation. I ſeek the praiſe of the good, the judicious, and the learned; and he who has prudence, erudition, or charity, muſt be willing to gather my principles rather from what I have written, than from the prattle of a goſſip; who is more anxious that a ſtory be entertaining, than that it be true; whoſe obſervation may be erroneous, and whoſe narrative may of courſe be imperfect. From the ſentiments of poſterity I have little apprehenſion. I truſt my writings will be read and eſteemed, when thoſe of ſome of my biographers (I do not ſay all) ſhall no where be found.

'*Fine Gent.* That man muſt have very little confidence in his own character, who is unwilling that it ſhould be examined and recorded.

'*Johnſon.* Sir, I hope I have no reaſon to be diffident of my character; although I may have good reaſon to diſtruſt ſome of thoſe who have undertaken to deſcribe and analyſe it: a perſon of integrity and innocence ſubmits reluctantly his cauſe to the care of an ignorant pettifogger, and the verdict of a temerarious jury. That man will not write paltry tales, who can write any thing better; and he who can write nothing better will write nothing good. Anecdote is but a ſmall part of the materials from which the careful hiſtorian collects a character: he who is able to rear the edifice will not employ himſelf in compounding the mortar. *****' P. 174.

This dialogue is unfiniſhed. The third between Swift, Mercury, and a bookſeller, ridicules the paragraphic and parliamentary barbariſms that have lately infected our language.

This volume may be conſidered as another proof that the powers as well as the diſeaſes of intellect are ſometimes hereditary.

The Experienced Farmer, an entire new Work, in which the whole ſyſtem of Agriculture, Huſbandry, and breeding of Cattle, is explained and copiouſly enlarged upon; and the beſt Methods, with the moſt recent Improvements, pointed out. By Richard Parkinſon. 2 *Vols.* 8*vo.* 1*l.* 1*s.* *Boards.* Robinſons. 1799.

MR. Parkinſon, in the introduction to theſe volumes, entertains us with a narrative of his life; deſcribing, with a modeſt freedom, the different ſcenes through which he has paſſed, in order to ſhow that he is qualified to give directions and aſſiſtance in the various departments of agriculture. His work, indeed, diſplays conſiderable agricultural knowledge, mixed,

however, with some prejudices, and occasionally with errors. These, like the tares, are sometimes so closely connected with the corn, that it is difficult to separate them; and Mr. Parkinson has increased the difficulty by a want of proper arrangement. His sections are numerous, and as unconnected as the leaves of the Sibyl.

In the great points our author does not materially differ from his predecessors. He is extremely partial to the drill husbandry, and a friend to inclosures. Floating meadows, under-draining, and other circumstances which distinguish agriculture in its modern state of improvement, find in him a warm advocate. We will offer some specimens of his labours, that our readers may judge of his talents and his proficiency in his art.

'SECTION IV.

'*By drill-husbandry, four loads of manure, properly managed and applied, will answer the purpose of sixteen loads in the old way of husbandry.*

'By drills being made two feet asunder, and the drill six inches wide at the bottom, there will be just one fourth part of the ground covered with manure. Now, as six inches multiplied by four gives two feet, which will be the distance from drill to drill, and as four multiplied by four makes sixteen, it follows, that if the whole of the land had been covered with manure, sixteen loads would have been required for what is as fully and beneficially performed by four; that is, by one quarter of the quantity used by the old method of dressing, supposing it of the same thickness and quality: and, as in the drills it is so closely laid in the earth, and the seed sown upon it, the crop receives the whole of the benefit.

'It will be generally agreed, that beans, pease, cabbages, &c. are by this method allowed a proper space to bring them to the greatest perfection, and a sufficient quantity of manure to promote a strong vegetation: but by spreading only four loads of manure in the old way, and sowing the seed broad-cast, the farmer will find himself greatly deficient in yield of corn, weight of turnips, cabbages, &c. compared with the crop produced by the new system.

'Another great advantage attending my method is, that the crop will have double earth to grow in, and that the land may be cleaned at the same time it is growing, and bear a much better crop of wheat afterwards. Many other benefits will arise from the use of this drill husbandry. By putting the manure in as here directed, the sun is prevented from exhaling most of its fine subtile parts, so conducive to the nourishment of the plant: the earth, by covering the manure, receives all the juices the manure is capable of bestowing: whereas, by throwing or spreading it about upon the land, perhaps the seed falls in one place, and in another the manure, which the sun and wind dries to such a degree, that it becomes like

ſtraw again, as the ſcantineſs of the crop too often makes evident.' Vol. i. p. 29.

The arguments in favour of the threſhing machine, and the author's method of confining ſheep, deſerve attention, though we dare not ſay that they will carry conviction to every boſom. His recommendation of ſaintfoin, and other artificial graſſes, with the method of ſtocking, and the new ſyſtem of managing potatoes, will, perhaps, be more generally approved. The choice and management of ſheep are well directed by him, though, with regard to horſes, oxen, and pigs, he ſeems occaſionally to err. The inſtructions for managing a dovecote are new and uſeful.

'Dovecots ought to be built ſo ſpacious that the pigeons may with eaſe and comfort to themſelves fly about within them, and that, if any thing alarm them from without, they may readily eſcape. If a dovecot be high, and narrow within, pigeons will diſlike going to the bottom: I have known, when young pigeons have tumbled out of the neſt, that the old ones have ſuffered them to ſtarve rather than go to the bottom to feed them. I had a ſummer-houſe in my garden, which I converted into a dovecot. For ſake of ornament, I raiſed my new building a conſiderable height: but the inſide was narrow, like a well. The young pigeons frequently fell on the floor, ſome or which were found dead with empty craws, others picked up alive, but half ſtarved. No pigeons ever laid their eggs in the bottom holes, nor would even the young rooſt in them. We had a great number in the winter, becauſe we fed them well; but many flew away in ſummer. I put in a floor about half way down, and they proſpered much better.'

'A man, who beſides exerciſing other trades went about the country to kill rats, and had been employed in that capacity by an uncle of mine, was engaged by a neighbouring gentleman to repair ſome neſts in his dovecot—the largeſt and beſt I ever ſaw. Having a ſtrong inclination to build a cot, and raiſe a ſtock of pigeons, and hearing of this famous dovecot, I went with the rat-catcher to view it. The neſts were all made of ſmall wickers, like baſket-work. Though this was quite a new method to me, I could very eaſily conceive it was the beſt I had ſeen: the pigeon in a wild ſtate makes her neſt ſo; and he will not err much who obſerves and takes nature for his guide. However, as this method was expenſive, I varied from the plan, and made mine of clay and laths. I did not incloſe it in front, becauſe I then thought (what I am now convinced is true) that pigeons like to be more at liberty than the common form of dovecots allows. The one I examined was in the middle of a town, and in the centre of the moſt populous ſtreet. I was amazed the number of people almoſt continually near the place did not diſturb the pigeons ſo much as to make them forſake their habitation, eſpecially as a blackſmith's ſhop was ſituated

close to it: but my guide, the rat-catcher, told me that pigeons delighted in noise and company, and that, if they left the cot, he knew how to fetch them back again. I thought he dealt a little too much in the wonderful. He advised me not to stock the dovecot until the latter end of the year with the harvest flight; as pigeons bred at that time are the stoutest for the winter. I followed his advice, and in the proper season colonised it with four dozen of pigeons, and kept them inclosed for some time; but when they were let out, they all flew away in a few days. One or two would sometimes come about the cot, but I despaired of ever making them fond enough of their habitation to breed in it.

'Recollecting however the assertion of the pigeon-conjurer, I sent for him, and he paid me a visit the next day. He began by filling a large pot with water, and immediately threw some ingredients which he took from his pocket into the water; set the whole on the fire to boil, and kept stirring the ingredients about until they were entirely dissolved. He went with this mixture into the dovecot, and took great pains to lay it on with a painter's brush both in and outside the holes. He then got a ladder, and in the same manner washed over the loover, or aperture where the pigeons enter, with the same mixture. In spite of the assurances given me by the operator that my pigeons would return, and perhaps with additional company, I did not place implicit faith in his predictions, and could not avoid expressing some doubts of the attracting power of his nostrum. But he consented to stop until the next day, when the pigeons were to make their appearance; upon the terms, "No pigeons, no pay." About eleven o'clock a single pigeon came, and about three the same day all my emigrants returned. My stock soon grew numerous, and they never after forsook the cot. A most extraordinary good one it soon proved, with the assistance of a colony of strangers, who had been enticed to take up their residence by the fascinating accommodations provided by my rat-catcher.

'I could not prevail upon the man to disclose his secret, or I would here give the recipe for the public good: but the principal ingredients were undoubtedly salt and asa-fœtida. However, as he had convinced me of his skill in pigeons, I listened carefully to his instructions concerning the management of them. He advised me never to go into a dovecot later than mid-day, but as early in a morning as convenient. Whatever repairs are necessary, either to the building or to the nests, should be done before noon: for, if you disturb the pigeons in the afternoon, they will not rest contentedly the whole night; and the greatest part perhaps will not enter the cot until the next day, but will sit moping on the ground; and if in breeding-time, either a number of eggs may be spoiled, or several young ones starved to death. He likewise cautioned me against letting the first flight fly to increase my stock, but to take every one of them; as these will come in what is called *benting-time*, that is, between seed-time and harvest. It is then that pigeons

are the fcarceſt; and many of the young would pine to death through weakneſs during that ſeaſon.

'It is neceſſary to give food to pigeons during the benting-ſeaſon only; but it ſhould be done by three or four o'clock in the morning; for they riſe early. If you ſerve them much later, they will keep hovering about home, and be prevented taking their neceſſary exerciſe. If you feed them the year round, they will not breed near ſo well as if forced to ſeek their own food; for they pick up in the fields what is pleaſant and healthy to them, and from the beginning of harveſt to the end of feed-time they find plenty.' Vol. ii. P. 69.

The obſervations on inſtruments of huſbandry, on rearing calves, on breaking colts, on burn-baking, on the diſorders of ſheep and horſes, and the management of poultry, are among the moſt valuable ſections of the ſecond volume. With the management of a dairy, Mr. Parkinſon is little acquainted.

On the whole, without any ſtriking novelty or improvement, theſe volumes will be uſeful to the farmer. They offer the dictates of attentive experience, in language clear, ſimple, and expreſſive.

An Appendix to the "Guide to the Church:" in which the Principles advanced in that Work are more fully maintained; in Anſwer to Objections brought againſt them by Sir Richard Hill, Bart. in his Letters addreſſed to the Author, under the Title of "An Apology for Brotherly Love." By the Rev. Charles Daubeny, LL. B. &c. 2 *Vols.* 8*vo.* 10*s.* *Boards.* Hatchard. 1799.

THE controverſy between the very reſpectable author of this work and a worthy baronet, may be defined in few words. It relates in part to the doctrine, and in part to the diſcipline of the church of England; and each is, in the other's opinion, if not an heretic, at leaſt a ſchiſmatic. Sir Richard Hill pronounces the ſenſe of the church in certain articles to be Calviniſtical: Mr. Daubeny, on the contrary, ſhows, by forcible arguments, and judicious appeals to the ſentiments of the early reformers, that theſe articles are to be interpreted in the Arminian, and not the Calviniſtic, ſenſe. The baronet, agreeably to his view of the church, looks with abhorrence upon perſons who hold the Arminian tenets; and he has expreſſed in too ſtrong terms an inclination to deprive the Arminian clergy of their ſacred functions. Our author, with more reſpect for the perſon of his antagoniſt, and in better language, turns the tables upon him, and ſhows, at leaſt, that his right to communicate with the church is not eſtabliſhed upon ſo ſo-

lid a foundation as to allow him to excommunicate others. On the discipline of the church Mr. Daubeny attacks him even with greater succefs. Sir Richard profeffes the greateft zeal for the eftablifhment, and yet affords his countenance to conventicles and unordained minifters. If he is not really a fchifmatic, he gives his fupport to fchifm. As this encouragement to fchifm is daily gaining ground, we were happy to fee in this work the fubject taken up in its fulleft extent, and the difcipline of the church placed on its proper foundation. To render an individual a proper member of any church, it fhould always be remembered that two things are neceffary—affent to its doctrine, and conformity to its difcipline. The maintenance of private opinion is herefy: feparation from the difcipline is fchifm. Thus, if a clergyman of the church of England is an Arian, he is an heretic; if he unites in worfhip and ecclefiaftical rules with perfons not acknowledging the authority of the bifhop, he is a fchifmatic. The prefent work, in our opinion, fufficiently refutes fir Richard Hill's infinuations againft its author, whom we readily abfolve from the charges both of herefy and fchifm.

In this difpute there is little novelty on either fide. The epifcopal eftablifhment is juftified by the ufual arguments; and appeals are made to the early fathers to determine the precife bounds between the offices of the bifhop or overfeer, and the prefbyter or elder. Even in this work we obferve the ufual want of difcrimination between the offices of the prefbyter of the New, and the prieft of the Old Teftament. The juftification of epifcopal againft prefbyterian government was not neceffary in this controverfy; for, as fir Richard declares himfelf a fupporter of the eftablifhed church, which is confefsedly epifcopalian, both parties ought to be confidered as allowing that to be the fcriptural difcipline; and to encourage any other mode of church government is to violate the unity of the church. The queftion of accommodating the government of the church to the circumftances of the ftate, fince it has been affirmed on very high authority, came more properly under review; and fuch conduct is treated, in our opinion, with the cenfure which it deferves.

'What I faid, in objection to Mr. Paley's pofition, was the leaft that ought to be faid on the fubject. His pofition, that the eftablifhment of the Chriftian church is to be accommodated to the different arrangements of civil policy, appears to me to be as irreconcileable with the independance of the Chriftian church, as it is unfupported by holy writ. It may be political language; but it certainly is not, as I conceive, the language of the Bible. I do not fay, that in no cafe whatever, the external polity of the church may be altered. God, who was the inftitutor of the ecclefiaftical

polity, may certainly alter it when he pleaſes. And ſhould he think proper to interfere, by vouchſafing a freſh revelation for that purpoſe, it will be our duty to conform to the new plan, whatever it may be, as an improvement upon the old one. But till ſuch an event takes place, I preſume it is a poſition which you, as a Chriſtian, will not controvert: that *that* form of church government, which has received the ſanction of divine inſtitution, ought not to be altered by leſs authority than divine. For, in this caſe, we muſt not judge from what has been, or what may be done in the world, but what ought to be done, in conformity to the revealed will.' Vol. i. p. 110.

If theſe ſtate accommodations are not admitted, what ſhall we think of thoſe clergymen who, affecting to be more evangelical than their brethren, deem themſelves juſtified in modeling the government of the church by their own caprices? Surely they muſt have thought little of the danger of ſchiſm, or of the nature of canonical obedience; and though on theſe points the language of our author may to ſome readers appear too ſtrong, we think that the circumſtances of the caſe deſerve even eccleſiaſtical admonition.

'There is nothing, by which we are more eaſily and more generally impoſed upon, than by the miſapplication of words. Liberal mindedneſs, in the true definition of it, applies to a man who poſſeſſes no mean, low, and ungentleman-like notions; whoſe conduct is not governed by narrow, ſelfiſh, ill-grounded prejudices. But, when it is applied to miniſters of the church, in conſequence of their acting in direct violation of canonical obedience, it is ſuch a proſtitution of the term, as cannot be too carefully guarded againſt. By canonical obedience, to which every miniſter of the church is bound, is meant, as I underſtand, the term, obedience to our ſpiritual governors, according to the canons made and eſtabliſhed for that purpoſe. As you ſeem to be converſant with the canons, and conſider them of authority, I have only to point out to your attention the ninth, tenth, and eleventh; in which you find, that the congregations of thoſe, who ſeparate from the communion of the church of England, are not deemed true and lawful churches, and that the members of them, as ſchiſmatics, are liable to eccleſiaſtical cenſure. The act of toleration has not ſet aſide the force of theſe canons, ſo far as they apply to the miniſters of the eſtabliſhed church. For them they were originally made, and to them they ſtill continue a rule of obedience. Thoſe who have ſeparated from the church ſtand upon a different footing. The law of the land, under certain circumſtances, protects them in their ſeparation. But the miniſters of the church of England have another law, by which their conduct in ſpiritual matters is to be regulated. And can you think that they act in character, or in conformity to that obedience which is due to the eccleſiaſtical govern-

ment, under which they profeſs to miniſter, to encourage, by their example, the violation of thoſe canons, which, to them at leaſt, ought in all poſſible things to be a ſtandard for their conduct? I flatter myſelf, ſir, I ſhall not lower myſelf in your eſtimation, when I tell you, that I am not one of thoſe clergy, who appear to put off their profeſſion with their gown; who after praying againſt ſchiſm in the morning, countenance it by their attendance at a place of diſſenting worſhip in the afternoon. 'If, to ſit looſe in our obedience to eccleſiaſtical conſtitutions, gives a title to the character of being a liberal-minded man; then were the raſh and daring men of the laſt century, who, from their diſlike to eccleſiaſtical ſubordination in particular, and to all conſtituted authority in general, in their mad career of reformation, totally overturned both church and ſtate, liberal-minded to a degree; with which, I truſt, none of their ſucceſſors will ever attempt to vie.' Vol. ii. p. 390.

We had before noticed this inconſiſtency in ſome clergymen, without the ſpecification of names: but in this publication the name of a diſtinguiſhed clergyman is mentioned, who in the dioceſe of Peterborough is preſumed to be regular upon his own living, though in the dioceſe of Bath and Wells he preaches in a meeting-houſe of diſſenters. The caſe is not very uncommon. A ſimilar inſtance is well known in the dioceſe of Ely; and the gentlemen who thus deviate from the canons of the church are ſtrenuous in the ſupport of certain points, which they maintain to be its real and genuine doctrines. We may err in the interpretation of an article; but there cannot be a doubt reſpecting this point of canonical obedience. This caſe may be ſuppoſed to affect clergymen only; but the layman is equally obnoxious to the imputation of ſchiſm, if he ſeparates from his church; and the queſtions addreſſed to ſir R. Hill may be applied by every other perſon to his own conſcience.

'Now, ſir, there appears to me (to make uſe of the ſofteſt term) to be a wonderful inconſiſtency between your profeſſion and your practice. You profeſs yourſelf a member of the church of England, and to have an attachment to its doctrine, conſtitution, and diſcipline. How does this appear? Allowing your principle to be good, does your practice conform to it?—You ſeparate from the church, of which you profeſs yourſelf a member; and, admitting that you hold her doctrine, you give the world to underſtand that her conſtitution is a ſubject of no great conſideration in your eyes; and its diſcipline you openly offend againſt. For every time ſir R. Hill attends a place of public worſhip, ſeparated from the communion of the church of England, he communicates in ſchiſm; and, in ſo doing, offends againſt the diſcipline of that branch of Chriſt's church, which has been eſtabliſhed in his country?' Vol. ii. p. 467.

From these extracts our readers may judge of the general tenor of these volumes. The controversy is carried on with candour on the part of the clergyman: he comes into the field well armed with erudition, and his zeal is tempered with a due portion of Christian charity. But we have reason to blame him for prolixity; and to this we may add an improper mixture of political sentiments and arguments, drawn from the present features of the times. The wildness of French philosophy, and the anarchy which it is supposed to have introduced upon the continent, have no concern with the subject of this work. The questions are purely of a theological nature; and the scriptures, articles, and canons of the church, are the standards by which they are to be judged. Sir R. Hill, and the favourers of his side of the question, have reprobated French principles as vehemently as our author; and, in a discussion of this kind, such extraneous matter is injurious to the search for truth, and weakens the strong ground of which the writer is, in our opinion, clearly in possession. Had the work been comprised in one volume, with references to, instead of long quotations from, a variety of writers, the chief arguments might have been so brought forward, as to produce a stronger impression on the reader. In the present state, however, the work is highly worthy of a perusal; and many reflexions in it deserve the peculiar attention of those who are intrusted with the discipline of the church.

Annals of the French Revolution; or, a Chronological Account of its principal Events; with a Variety of Anecdotes and Characters hitherto unpublished. By A. F. Bertrand de Moleville, Minister of State. Translated by R. C. Dallas, Esq. from the original Manuscript of the Author, which has never been published. 4 Vols. 8vo. 1l. 10s. Boards. Cadell *and* Davies. 1800.

A HISTORY written by a person who acted as minister of state during an interesting part of that period of which he relates the transactions, may justly be preferred to a narrative compiled by a literary recluse, who, though a contemporary, has comparatively few opportunities of acquiring accurate intelligence. In this point of view, the annals of M. Bertrand de Moleville have a great advantage over many of the historical productions of the times; and, though he is partial to the royal and aristocratical cause, he seems to be entitled to the praise of general veracity.

In a preliminary note to this work, we are informed, that it is not a *sequel* to the Private Memoirs before published by

M. Bertrand*, but is the 'chief work from which he extracted the chapters that form those Memoirs.' The Annals contain (he adds) 'a faithful account of the principal events of the French revolution;' and form, with the Memoirs, a '*complete* history of the revolution, from its commencement to the death of the king.'

The introduction exhibits a concise view of the political changes which have taken place in France since the meeting of the states-general in 1789. Near the close of it a scheme is recommended as 'the only plan from which a speedy and advantageous issue can be hoped.'—'Let the powers of Europe,' it is suggested, 'form a new coalition, open and sincere, not against France, not to *impose any mode* of government upon it, but against its tyrants, and to deliver it from oppression.' It is added, 'Let them all agree solemnly to acknowledge Louis XVIII. king of France and Navarre.' This passage is inconsistent with the former, as it advises the imposition of a particular mode of government on a free nation. It serves to show that M. Bertrand is one of those emigrants who are blindly zealous for the old *régime*. Such a man cannot be expected to entertain a favorable opinion of those philosophers whose writings promoted the revolution. We are therefore not surprised that he should thus speak of them.

'At the same period of time there arose an audacious and guilty sect, who, under the name of philosophy, created a new power, which they called public opinion, and of which they constituted themselves the organs. Its seat existed no where, and its decrees were promulgated only by seditious writings and insolent declamations, which, far from expressing the general sentiment or wish, were found, on examination, to contain merely the opinions that some pseudo-philosophers took it into their heads to publish. They assailed both the altar and the throne, morality and subordination, sometimes with the weapons of ridicule, at others by making a question of the wisdom of all the institutions rendered sacred by their antiquity. They summoned before them ministers, generals, and all the agents of public power—frequently determined their appointment and their disgrace.' Vol. i. chap. i.

That the American war seconded the views of those who aimed at a reform or a revolution, there is no reason to doubt. Our author properly stigmatises, as *impolitic*, the counsels by which Louis XVI. was seduced into a concern in that war; but many will doubt whether they can with equal propriety be censured as *immoral*.

After tracing the rise of the commotions in 1789, which

* See our XXIVth Vol. New Arr. p. 170.

preceded the meeting of the ſtates, M. Bertrand recounts the proceedings of that aſſembly, interſperſing ſevere reflexions on the conduct of M. Necker, and that of the *tiers état.* He regrets the loſs of an opportunity of diſſolving the 'inſolent and rebellious aſſembly' on the 23d of June, when the commons, and a few members of the privileged orders, continued to ſit, and adopt ſeditious reſolutions, after the king had commanded them to adjourn. But, if his majeſty had ordered ſuch diſſolution, it is not probable that the popular party would have paid the leaſt regard to the injunction.

The attack and reduction of the Baſtille are deſcribed in terms condemnatory of the conduct of the populace, and favorable to that of the unfortunate governor. What our author ſays with regard to the priſoners found in that fortreſs, and in other places of confinement, we will quote as a proof of the king's lenity.

'In the towers of the Baſtille there were but ſeven priſoners, whoſe names were Pujade, Béchade, La Roche, La Caurege, the count de Solages, Tavernier, and Whyt: the four firſt were accuſed of forging bills of exchange, ſome accepted by Tourton and Ravel, and others by Gallet de Santerre; the count de Solages was confined at the requeſt of his family, on charges of the moſt ſerious nature; and the two laſt were both ſo deranged, that the electors ſent them next day to Charenton, to be confined among the mad people. Tavernier was the natural ſon of the late Paris Duverney, the brother of Paris de Montmartel.

'Here then was the immenſe number of victims that were ſaid and believed to be crowded by hundreds in the dungeons of deſpotiſm. Thoſe pretended dungeons were chambers as agreeable as the chambers of a priſon can be, and the envenomed reports publiſhed by ſome who have been priſoners in the Baſtille, after their enlargement, and particularly by count Mirabeau and Linguet, prove that they were better fed there than they could have been at home. There were ſtate priſons in ſeveral provinces of the kingdom, and eſpecially in Britany. The number of theſe, and the expeditious and arbitrary form of impriſonment by *lettres de cachet*, having been the chief ground of the opinion generally adopted among foreign nations reſpecting the pretended deſpotiſm of the French government, it is incumbent upon me to ſay here, that while I was intendant of Britany, I received an expreſs order from the king to viſit all the ſtate-priſons in that province, to receive from every priſoner a ſtatement reſpecting himſelf, and to tranſmit an account of it to the miniſter, the baron de Breteuil. This order was accompanied with the ampleſt inſtructions reſpecting the motives of juſtice and humanity by which it had been dictated, and the manner in which his majeſty wiſhed his paternal intentions to be executed. The circular letter which contained thoſe

instructions was addressed to all the intendants: I obeyed it, as was my duty, with the utmost strictness, and I attest, upon my honour, that there was not in Britany a single state-prisoner whose confinement was not an act of justice, and in many instances an act of benevolence or mercy.' Vol. i. p. 243.

At this time, according to M. Bertrand, it was the object of the mal-content faction to procure for the duke of Orleans the dignity of lieutenant-general of the kingdom, not so much from a desire of favoring that nobleman, as with a view of concentrating

'power, the nomination to offices, and, above all, the disposal of the funds of the royal treasure, in the committee of Montrouge, who were to become his majesty's ministers, directed by Mirabeau, for whom the place of prime minister was reserved. Nor even here were the views of the Orleans faction bounded: the rank of lieutenant general of the kingdom was only to be a step for that prince to mount the throne the moment the occasion offered; and the progress of the revolution was too rapid to allow that period to be considered as at a great distance.

'The existence of this horrible project is the less to be disputed, as Mirabeau himself avowed it in the assembly; and pushed his effrontery so far as to maintain, "that this project was such as every citizen might boast: that it was not only justifiable at the period in which it was planned, but that it was good in itself, and even laudable!" Vol. i. p. 264.

But the duke had not the courage to request of the king an appointment to such a post; and the scheme gave way to other projects.

The abbé Sieyes was then a member of the duke's party. Of that crafty and ambitious ecclesiastic, an anecdote is here recorded, intimating that

'It only depended on the possession of an abbey of 12,000 livres (500l. sterling) a year, and a little more attention from the archbishop of Sens, to have made the abbé Sieyes one of the most zealous supporters of the old government. I assert this fact on the testimony of several persons worthy of the highest credit, without any fear of its being contradicted by the abbé Sieyes himself; and I cite him from among a thousand instances, that the world may justly appreciate the zeal, patriotism, and principles of those revolutionary demoniacs, who all, madmen and idiots excepted, had no other object in declaiming and writing so violently against the government and the ministers, than to make them purchase at a higher price their silence or their pen.' Vol. i. p. 415.

It is unnecessary to state the particulars of the anecdote; but we may observe that it is by no means improbable.

Before he relates the discussions on the subject of the royal

veto, the author examines the doctrine of the ſovereignty of the people, and condemns, as abſurd and dangerous, the extent in which it is ſometimes underſtood. He places the pretended *veto* in a proper point of view, by ſaying that, when the conſtitutionaliſts and democrats granted to the king that ſuppoſed privilege, 'they meant nothing more than to impoſe upon him the obligation of aſſenting, without heſitation, to all the decrees which the aſſembly ſhould pleaſe to preſent to him.'

The commotions of the 5th and 6th of October are circumſtantially deſcribed, partly from the perſonal obſervation of M. Bertrand, and partly from the evidence given at the Châtelet. Some particulars of the king's behaviour we will extract from this part of the work. M. de la Devèſe threw himſelf on his knees before Louis,

'and told him, that having on his way to Paris met a large body of people, armed with pikes, guns, and bludgeons, he had returned with the utmoſt ſpeed to inform the king of it, adding, "I beſeech your majeſty not to be afraid." "Afraid!" replied the king, "I never was afraid in my life." The officer made an offer of his ſervices, and ſwore that he was ready to defend him to the laſt drop of his blood. The king was much affected, and thanked him, then mounted his horſe to return to Verſailles. "I underſtand," ſaid his majeſty to his attendants, "that there has been ſome tumult in the market, and that the Paris women are coming to aſk me for bread. Alas! had I it in my power, I ſhould not wait till they came to aſk for it."

'The news of the brigands being on their way ſpread alarm through Verſailles. The drums beat to arms. The gardes-du-corps were ordered to mount their horſes; thoſe on duty repaired to the palace, and four detachments were ordered to go by different roads to meet the king, who had very few guards with him, but they had hardly ſet out when his majeſty arrived. The count of Luxembourg immediately aſked him, if he had any orders to give for the guards.—"What! againſt women?" replied the king with a ſmile; "you are laughing at me." The ſame queſtion was put to him relative to the carriages: his majeſty anſwered, that he had no occaſion for them.' Vol. ii. P. 72.

'The women who had gone into the palace with the deputation from the aſſembly, were extremely affected at the ſenſibility ſhown by the king on hearing the account of the pretended want of the metropolis. One of them, whoſe name was Louiſa Chabry, a young woman of ſeventeen years of age, who worked at a carver's, and who was commiſſioned to repreſent the grievances of the Pariſians to his majeſty, could not ſupport the emotion of tenderneſs or timidity ſhe felt, and fainted. Every thing was done to recover

her: as ſhe was going away ſhe wiſhed to kiſs the king's hand; but his majeſty ſaying kindly to her that ſhe deſerved better than that, did her the honour to kiſs her lips.' Vol. ii. p. 85.

The conduct of M. de la Fayette, during theſe diſturbances, our author does not cenſure with ſuch acrimony as ſome writers have uſed on the occaſion. He ſays,

'This general, upon whoſe care every body was to repoſe, took no other care than that of going to bed himſelf, and ſleeping very ſoundly. Hiſtory in recording this ſleep, the conſequences of which were ſo diſaſtrous, will never be able to explain the problem, but by accuſing M. de la Fayette of the moſt horrible perfidy, or of the moſt ſtupid want of foreſight. I do not heſitate to place it to the latter account, which I truly believe to be the real ground for cenſure. M. de la Fayette, misled by the revolutionary mania, by extravagant and ill-digeſted ideas of liberty, had the misfortune to look too frequently with favourable eyes on the French revolution, and to find a fair ſide for almoſt every atrocity; as through a priſm we ſee the moſt hideous objects in beautiful colours. This defect of his mind, more perhaps than of his heart, was the principal cauſe of all the evil he has done, or ſuffered to be done.' Vol. ii. p. 102.

He admits the reality of the conſpiracy of M. de Favras, by intimating that this royaliſt formed a ſcheme for carrying off the king: yet, in ſpeaking of the trial which followed the diſcovery of the plot, he affirms, that the accuſed individual *explained* the circumſtances of imputed guilt *in the moſt ſatisfactory manner*.

He occaſionally enters into financial details. On the *red book* he has beſtowed much attention; and, in anſwer to Camus, who had declared that the ſuppreſſion of the prodigalities and indiſcrete gifts expoſed by the publication of that regiſter would diminiſh by nearly a fifth part the annual expenſes, he aſſerts that the ſaving would at moſt amount to the two hundredth part.

The mention of the arreſt of the viſcount de Mirabeau is followed by characteriſtic ſketches of that nobleman and his celebrated brother.

'The viſcount de Mirabeau had more wit and natural talents, but leſs knowledge, than his elder brother: his character was in high eſtimation for his frankneſs and ſincerity, his romantic bravery, his ſentiments of honour, and his loyalty to the king; yet he was ſuperior to his brother ſtill more by his qualifications than by his virtues. The elder Mirabeau, early plunged by the violence of his paſſions and by the uncommon vigour of his conſtitution into all manner of exceſs, had ſhaken off the yoke of principles, and had ſubſtituted in their place ſyſtems ever dependent, as to his conduct,

on the ſordid calculations of intereſt. His long and frequent impriſonments had conſiderably ſoured and hardened his diſpoſition, and in the courſe of them he had alſo acquired the habit of reflecting deeply, of conſidering a queſtion under all its points of view, and of ſupporting with equal ſtrength the affirmative or negative; whence that readineſs, that ſuperiority in reply, which gave him an immenſe advantage over all his opponents. Unfortunately, the beſt cauſe was always in his opinion that for which he was beſt paid, and his eloquence at the ſervice of the higheſt bidder. He has been unjuſtly accuſed of cowardice: on ſeveral occaſions when his life only was at ſtake he has given unequivocal proofs of courage. But he was often daſtardly through avarice or vanity: there was no inſult, however ſerious, which he could not bear when he had a large ſum to receive, or an important ſpeech to deliver in the aſſembly next day; and it ſeldom happened but that one or other of theſe was the caſe. Being a royaliſt on conviction, he would have ſupported the throne very powerfully, had not M. Necker ſcrupled to purchaſe his ſervices; and it was not till he refuſed them that he offered them to the democratic party, who paid much more for them than he would have got from the court.

'Mirabeau was far from being the author of all the ſpeeches he delivered from the tribune. His attendance at the aſſembly, and the parties of pleaſure, or rather of immoderate debauch, in which he was perpetually engaged, left him no time to write them, even had his head been ſufficiently at liberty to compoſe them. He had at command a certain number of writers, of more wit than fortune, who, flattered by his patronage, encouraged by his promiſes, and aſſiſted at times by trifling ſums from his purſe, did themſelves the honour of working for him. He received them at his houſe at different hours, and employed them all unknown to one another; telling each, under the ſeal of ſecreſy, that he purpoſed to make a motion of ſuch a nature, but that he had ſo little time to beſtow upon thinking of it, that it would be doing him a real friendſhip to give him ſome ideas, ſome notes which he might make uſe of, and that he had thought of him for ſuch aſſiſtance. There was not one of them but went inſtantly to work as hard as he could, to juſtify the confidence of a man ſo celebrated as Mirabeau. When they had all ſent in their work, he ſelected the beſt paſſages of each, forming a whole out of them, which he arranged and enriched in his manner with ſome pompous phraſes, and then ſet out for the aſſembly. His fellow-labourers, who got there before him, recognized each the particular paſſage he had furniſhed him with, admired in ſecret the advantage he had drawn from it, and never doubted that all the reſt of the ſpeech was his own compoſition: they wondered at his being able to produce ſo fine an oration in ſo ſhort a time, and left the hall, convinced that no man had more talents than Mirabeau. And there is no doubt, in fact, that he was very able, without the aſſiſtance of any body, to make as good

ſpeeches as thoſe he thus patched up: but he had a rarer talent, and the moſt uſeful to a ſtateſman, that of appreciating the talents of others, and extracting the greateſt poſſible advantage from them. Charlemagne could hardly ſign his name, and cardinal Richelieu was an indifferent writer; yet the one was the greateſt king, and the other the ableſt miniſter France ever had.' Vol. ii. p. 483.

The ſecond volume terminates with a deſcription of the remarkable feſtival, ſolemniſed on the 14th of July, 1790. An amuſing account of the preparations we need not offer any apology for quoting.

'The ſituation of the Champ de Mars, its extent, and perhaps alſo its claſſical and military appellation, cauſed it to be conſidered as the moſt ſuitable ſpot for the feſtival of the federation. The preparations required in ſo extenſive an incloſure had for ſome days employed upwards of 12,000 workmen. It was nevertheleſs reported, that thoſe preparations would not be finiſhed for the day appointed. All the diſtricts immediately ſet themſelves in motion, and every day they ſent large detachments with ſpades and pickaxes. The enthuſiaſm ſoon ſpreading, caught the citizens of every condition, age, and ſex, and ſet them all off for the Champ de Mars. The delicate dame in ſhort coats, and the ſturdy fiſherwoman; the diſhevelled courteſan and the lay-ſiſter; courtiers and butchers; the financier and the water-carrier; players and monks; ſeminaries, ſchools, old men and children, compoſed this immenſe moving ſcene of work, every point of which preſented a curious or comical group. Here was a Carthuſian digging up the earth, without turning his head, while the barrow was filled by girls of the town, and wheeled away by an oyſter-wench; there, an academician and capuchin were yoked to the ſame dray, which was ſhoved behind by a chevalier de St. Louis. A little farther were ſeen detachments of workmen from the neighbouring villages, with their mayor in robes, and their curé at their head, proceeding all to work with the ſame ardour. The Champ de Mars was then truly a field of equality. Butts of wine were drawn in drays into the incloſure, to be diſtributed gratis to the labourers, while travelling taverns and portable ſhops were pitched round the outſide, to ſupply more delicate refreſhments to the genteel workmen, and the curious who flocked in multitudes to the place. Songs and ſhouts of joy mingled with the work; and the uſual burdens of the patriotic airs were *ça ira*, *Les Ariſtocrates à la lanterne*, *Crevent les Ariſtocrates*, and others of the ſame nature.' Vol. ii. p. 508.

As this work is too copious, and too important, to be haſtily paſſed over, we muſt extend our review of it to another article.

View of the Agriculture of Middlesex; with Observations on the Means of its Improvement, and several Essays on Agriculture in general. Drawn up for the Consideration of the Board of Agriculture, By John Middleton, Esq. Accompanied by the Remarks of several respectable Gentlemen and Farmers. 8vo. 9s. sewed. Robinsons.

THE reports, drawn up for the board of agriculture, and circulated in each county, to obtain an account of its agricultural state, by the communications of those individuals who are enabled by their local knowledge to afford it most completely, must contain a mass of varied information too valuable to be lost. It is therefore with pleasure that we see collections of this kind; and thus we may at length procure a complete statistical account of the whole kingdom. We are sorry to observe, that, in the reports of the counties with which we are best acquainted, the peculiar opinions of the writer are too conspicuous; and they sometimes give a delusive colouring to his representations. The 'View' before us is not wholly exempt from this error; and perhaps, on the whole, it would be adviseable that a committee should revise each report before it is republished.

To give an account of a work of minute and miscellaneous detail would be difficult, and many of the topics would be uninteresting. We shall therefore offer a short analysis of the contents, particularly noticing a few objects of consideration.

The geographical limits and other circumstances of the county of Middlesex, the state of property, buildings, mode of occupation, implements, and commons, are the subjects of the six first chapters. Even in Middlesex, where, from the vicinity of the capital, ground is very valuable, seventeen thousand acres (nearly one tenth of the whole) are uncultivated, though capable of improvement. These wastes are the more injurious, as they harbour depredators of different kinds; and the common fields of this county, which consist of twenty thousand acres, are almost equally injurious to effective and profitable husbandry. If sir John Sinclair had not attempted to change the general regulations of enclosures, his bill would probably not have been lost. Inclosing, like trade, must not be forced; and, on the other hand, it should not be impeded. It would be a wise step in the legislature to lessen the difficulties and expenses of such bills; and as many considerate men think tythes injurious to improvements, there should, in every instance, unless otherwise requested, be an appropriation of a portion of land for the clergyman.

Arable lands, grass, gardens and orchards, woods and wastes,

are afterwards noticed. From the chapter on gardens, we will select some curious facts.

'I suppose there are upwards of three thousand acres of land under this most excellent and valuable management. The quantity of productive labour depending on these gardens is surprizing. The digging, hoeing, trenching, harrowing, planting, grafting, pruning, budding, gathering, and marketing the fruit; and also carrying it from market to the dealers in every part of the town; and in crying it for sale daily through six or seven thousand streets in London; must supply a wonderful quantity of labour and profit to numerous individuals.

'They probably give employment and support, in the garden, to five persons (a man, his wife, and three children) per acre, during the winter half year; and in summer, about five persons more (chiefly Welsh women) are added to the number; while the market-people, porters, basket-women, dealers, and hawkers, may be estimated at five more. The last ten are all men and women whose families equal their own number, or may be twenty. Thus the whole probably amount to about thirty-five inhabitants per acre during the fruit season.

'Many of them do not depend solely on the fruit-gardens; but if I may be allowed to average the number at ten per acre, they would give thirty thousand inhabitants as being entirely supported by the labour of these gardens; exclusive of the persons depending on the rent, taxes, and tithes of this land.

'Estimating their produce in money, it cannot be less than 100l. per acre, or 300,000l. per annum.

'The fruit-gardens of Surrey are of considerable extent, and cultivated in the same manner as those in Middlesex. And as much is also brought from Kent, Essex, Berks, and other counties, for the supply of the London markets, to the amount of at least one-third of the produce of this county, the consumption of the metropolis and its environs, must be 400,000l. per annum.' P. 256.

The twelfth chapter, on improvements, is valuable; and that which follows, on live stock, is equally so. Our author seems not to give that preference to oxen above horses, which some authors are inclined to bestow. In this part, we suspect that a little prejudice has prevailed; for the arguments are not always fairly brought forward.

The following description of Mr. Hunter's ménagerie is too curious to be omitted.

'In the same ground you are surprized to find so many living animals, in one herd, from the most opposite parts of the habitable globe. Buffaloes, rams, and sheep, from Turkey, and a shawl goat from the East-Indies, are among the most remarkable of those that meet the eye; and as they feed together in the greatest harmony, it

is natural to enquire, what means are taken to make them ſo familiar and well acquainted with each other. Mr. Hunter told me, that when he has a ſtranger to introduce, he does it by ordering the whole herd to be taken to a ſtrange place, either a field, an empty ſtable, or any other large out-houſe, with which they are all alike unaccuſtomed. The ſtrangeneſs of the place ſo totally engages their attention, as to prevent them from running at, and fighting with the new comer, as they moſt probably would do in their own field (in regard to which, they entertain very high notions of their excluſive right of property), and here they are confined for ſome hours, till they appear reconciled to the ſtranger, who is then turned out with his new friends, and is generally afterwards well treated. The ſhawl goat was not, however, ſo eaſily reconciled to his future companions: he attacked them, inſtead of waiting to be attacked; fought ſeveral battles, and at preſent appears maſter of the field.

'It is from the down that grows under the coarſe hair of this ſpecies of goat, that the fine India ſhawls are manufactured. This beautiful as well as uſeful animal, was brought over only laſt June from Bombay, in the duke of Montroſe Indiaman, captain Dorin. The female unfortunately died. It was very obligingly preſented by the directors to ſir John Sinclair, the preſident of the Britiſh Wool Society. It is propoſed, under Mr. Hunter's care, to try ſome experiment with it in England, by croſſing it with other breeds of the goat ſpecies, before it is ſent to the north.

'Mr. Hunter has built his ſtables half under ground; alſo vaults, in which he keeps his cows, buffaloes and hogs. Such buildings, more eſpecially the arched byres, or cow-houſes, retain a more equal temperature at all times, in regard both to heat and cold, and conſequently are cooler in ſummer and warmer in winter; and in ſituations where ground is ſo valuable as in the neighbourhood of London, are an excellent contrivance. Mr. Hunter has his hay-yard over his buffaloes' ſtables.—The expence of vaulting does not exceed that of building and roofing common cow-houſes; and the vaults have this eſſential advantage or preference, that they require no repairs.

'Mr. Hunter has cauſed his buffaloes to be trained to work in a cart; at firſt, they were reſtive, and would even lie down; but now they are ſteady, and ſo tractable, that they are driven through the ſtreets of London in the loaded cart. Theſe animals do not draw greater loads than oxen of the ſame ſize and weight.

'This gentleman has at preſent a very beautiful little cow, from a buffalo and an Alderney. This animal in ſome meaſure is kept for her beauty; and what adds to it, ſhe is always plump and fat, whether in ſummer or in winter, and upon much leſs food than would be ſufficient to ſupport a beaſt of the ſame ſize, of the ordinary breed. I do not find that ſhe exceeds in quantity of milk, but the quality is very good; and it is certain that ſhe could be fattened

at much lefs expence than any ordinary cow of the fame fize and weight.

'Among the experiments now going forward in Middlefex, one of the moft important undoubtedly, is a crofs that has been tried between a Spanifh ram and two Shetland ewes: four lambs have been already produced from this mixture. The Spanifh breed, it is well known, is diftinguifhed for the finenefs of its pile, and the Shetland for its foftnefs and colour. If thefe qualities were united (which, fo far as can be judged from the experiment above mentioned experiment is likely to be the cafe), the article of wool would be brought to its higheft ftate of perfection.' P. 342.

Mr. Middleton fpeaks with approbation of the boring plough for drains, and of the threfhing machines. They are, we think, valuable agricultural improvements. What is faid of fheep, and of the late improvements in this race, with refpect to their fleeces, we may recommend as worthy of notice.

The rural and political œconomy of Middlefex he well details; but we do not think with him, that this county contains coal. For the roads, flints might fupply the place of granite in giving firmnefs to the clay; for the latter is only ufeful from the large proportion of quartz. The commerce of the county is a moft important object, and is correctly defcribed. The value of imports into the port of London in 1794 (and we know them to have fince much increafed) was near thirty millions, and that of exports exceeded twenty-five millions and a half.

The number of inhabitants, within the bills of mortality, fome have raifed to more than a million, while others have reduced the amount to 600,000. Perhaps our author brings it too low by fixing the number at 630,000; and Mr. Howlett, who vibrates from 700,000 to 800,000, is probably nearer the truth.

The three laft chapters contain mifcellaneous obfervations. The fection on the fupply and confumption of Great-Britain we will tranfcribe.

'The excefs of the imports, over the exports, of corn, fhew clearly, that the annual confumption of this country in that article, has been greater than its produce, on an average of eleven years, ending with 1793, by 587,163 quarters of grain. Since that time, the deficiency has increafed, particularly in 1795, when the crop was fo very inadequate to the fupply, as to occafion a ftill further demand of 1,177,000 quarters. If we divide this quantity by 11, it will give an annual deficiency of 107,000 quarters, which fum, added to the former, makes the amount of the whole annual deficit 694,163 quarters; and, taking it at three quarters per acre *, the

'* The average quantity and price of all forts of grain may be thus found, viz.

medium produce of land on all sorts of corn, over and above the seed, would require no less than 231,388 acres more than are now in cultivation, to be cropped with corn. To this we must add a proportionate quantity of land for fallow (1-3d of 231,388, or) 77,129 acres, and the like quantity for clover and root crops, makes 385,646 acres. In order to raise corn enough to support the requisite number of horses which would necessarily be employed in cultivating this quantity of land, and also the soil which should produce the horse-corn (the proportionate number of horses being 29,350, and requiring two acres each), 58,700 acres more will be wanting, which, added to the aforesaid 385,646, produces the sum of 444,346 acres as the deficit in arable land only. But then these horses would, as others do, require two acres each of grass and hay, or 58,700 more; which makes the whole deficiency 503,046 acres †; the entire produce of which, both in corn and cattle ‡, this country is in the practice, most unwisely, of purchasing from other nations, and importing into this kingdom at a most enormous expence. It is therefore evident, that before we can raise our own supplies, under the present (though in some measure improved) state of husbandry, we must inclose and cultivate our commons to at least this extent ‡.' P. 480.

The most important remarks in the Appendix seem to be those which relate to the inclosure of Enfield chace. Mr. Cooke's account of implements of husbandry may also be mentioned as worthy of commendation.

Patient Griselda. A Tale. From the Italian of Boccaccio. By Miss Sotheby. 4to. 2s. 6d. Longman *and* Rees.

IT may excite some surprise, that a tale so improbable as that of the sufferings of Patient Griselda (or Patient Griffel, to use her English name), should so often have been the subject of

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				£.	s.	d.
Wheat, -	$2\frac{3}{4}$ acres,	at 2 qrs. per acre,	is $5\frac{1}{2}$ qrs. at 46s. -	12	13	0
Barley and rye,	$\frac{3}{4}$ of an acre,	at 3 qrs. per acre,	is $2\frac{1}{4}$ do. at 30s. -	3	7	6
Oats and beans,	$2\frac{1}{2}$ acres,	at 4 do. -	is 10 do. at 21s. -	10	10	0
	6 acres		$17\frac{3}{4}$ quarters	£. 26	10	6

' Divide $17\frac{3}{4}$ quarters by 6 acres, gives a bare 3 quarters per acre; and divide 26l. 10s. 6d. by $17\frac{3}{4}$ quarters, gives a bare 30s. per quarter, i. e. 3 quarters at 30s. is a full average of the corn, exclusive of the straw, seed, and waste.

' * Inclosing such a portion of the commons as would produce this net quantity of culturable ground, would require, for hedge-rows, scite of buildings, farm-yards, roads, ponds, gravel-pits, &c. 57,000 acres, which increases the deficiency to 560,000 acres.—*J. M.*

' † Irish bullocks, Flemish horses, &c.

' ‡ This account might be extended to about 700,000 acres, by making a proper allowance for the commons being inferior in point of quality to the average inclosed land.—*J. M.*

song. The capricious cruelty of the husband, and the wicked obedience of the wife (for surely to surrender her children to the murderer without any effort to preserve them, deserves not a more gentle epithet), were characteristics not likely to please either sex: yet the tale has been so popular, that the patience of Griselda is proverbial.

Miss Sotheby, authoress of the present version, is, we understand, sister to the translator of Oberon. The exordium expresses the just judgement of a woman upon the story.

' A legendary tale these lines unfold,
Not of heroic feats, or conquests bold,
But of mad brutish deeds, and folly wild,
On whose event capricious fortune smil'd—
Nor would I counsel those who read my tale,
To let mistrust of womankind prevail;
Since great his guilt, whose tyrant acts I tell,
Tho' fortune favour'd, and he prosper'd well.' P. I.

Gualterio, marquis of Saluzzo, is urged by his vassals to marry. He consents on condition that, whatever be the lineage of the bride whom he may choose, they shall obey her as their queen. His subjects willingly accede; and preparations are made for the nuptials.

' Now with delighted haste, and eager joy,
The gala and the sports, all minds employ;
Here, the triumphal arches lofty rise,
Enwreath'd with flowrets of unnumber'd dies;
There, various colour'd fires are taught to blaze,
And emulate the noontide's garish rays:
While plac'd conspicuous o'er th' expecting throng,
The tuneful bards rehearse the nuptial song;
The raptur'd vassals join in proud expence,
And pleas'd survey the vast magnificence—
Nor less, their sov'reign strove to grace the day;
Nor less, to deck the bride in meet array;
Here, the light robe where airy tintings strove
As if by fairy hands the web were wove,
Floats on the gale; the rich embroider'd zone,
And diadem, with radiant jewels shone;
While plain the ring, within whose magic round,
Th' extremes of bliss and misery are found.
' The day arrives—the marquis mounts his steed,
Nor lets the early dawn his haste precede;
With him in honour of his spousals came,
Full many a valiant knight, and haughty dame,
Attendant on their lord their steeds they rein,
Which with impatient footsteps paw the plain,

While thus he speaks—" Nobles, the hour is come,
" Quick let us bring the chosen princess home."
The reins are loos'd, the ardent coursers fly,
The plains recede, the village roofs draw nigh,
Where in the humblest cottage on the green,
Resides the parent of Saluzzo's queen——
The courtiers gaze around with eager eye,
Near the low huts th' unconscious damsel spy,
Where with slow tott'ring steps, thro' rugged roads,
Her patient head the pond'rous pitcher loads—
This labour o'er, she purposes with speed
To join the long procession on the mead,
Who wait to hail their lord in wedlock join'd—
Nor knew she was herself the bride assign'd.
' The prince drew near—" Griselda," he began,
" Where is thy father? where the good old man?"
And while with modest shame her cheek is dy'd,
" Within his cot, my lord," she faint replied—
Gualterio quits his steed, and bids the train
Wait his return, then ent'ring to the swain,
" Gianniuocolo," he cries, " this hour I mean
To raise Griselda to the rank of queen;
But first, in presence of her rev'rend sire,
Truth from her lips I solemnly require.—
Griselda say, wilt thou content remain,
Alike unmov'd in pleasure, as in pain?
Wilt thou, submissive bend thy will to mine,
Nor at harsh words, or cruel deeds repine;
But still to please thy lord, exert each art,
And veil with smiles serene an aching heart?"—
Still more, and more, th'attentive fair he tries,
Who with assenting voice to all replies.—
Now, from the cot the marquiss leads the maid,
Bids her in public view be disarray'd,
And while aside her rustic weeds are thrown,
(The only dowry she can call her own)
Her lovely limbs the varied robe infold,
Her slender waist is girt with gems and gold,
The well-wrought sandals on her feet are plac'd,
And by her artless curls the crown is grac'd—
Awe, and amazement, fill each throbbing breast,
While thus, their lord, the wond'ring crowd addrest—
" Nobles, behold the virgin I espouse,
If to Gualterio she will plight her vows"—
Then turning to the maid, whose mantling blood
Deep ting'd her cheek, while in suspense she stood,
Dismay and hope contending in her mind,
" Griselda say, wilt thou in wedlock join'd

Accept this proffer'd hand ?"—" Yes," she replied,
" Then be Griselda her Gualterio's bride,"
Loud he exclaims; and on her willing hand,
Affix'd the emblem of his stern command—
Ah ! had the woes with which that ring was fraught
Been to Griselda known, death had she sought,
Or to her native poverty had flown,
E'er with Gualterio she had shar'd a throne !' P. 5.

In the old ballad the story begins differently, and proceeds more naturally. The marquis marries for love, not in compliance with the wishes of his people. The elevation of a rustic girl occasions jealousy and envy.

' Many envied her therefore,
Because she was of parents poor,
And 'twixt her lord and *she*
Great strife did raise :
Some said this, and some said that,
And some did call her beggar's brat ;
And to her lord
They would her oft dispraise.'

The marquis, therefore, proves the patience of his wife, to shame her enemies ; for in patience the author of this story seems to have supposed that all womanly virtue consisted. In Boccaccio's narrative no such motive is imagined for the husband's conduct. He acts from the cruelty of caprice. Griselda's two children are taken from her for destruction, as she is taught to believe ; and a disgraceful divorce completes the trial.

'' The marquis bade the courtly train convene,
And thus, his wife addrest with haughty mien—
" Lady, the pope consents that I resign
Thy hand, and make another fair one mine ;
And since my ancestors were born to reign,
And thine to tend the flocks and till the plain,
Resume thy splendid dowry when a bride,
And with Gianniuocolo henceforth reside,
While great Gualterio from this hour shall share
Salluzzo's throne with some more suited fair."—
' Scarce could th'enduring wife, tho' bless'd by heav'n,
With fortitude to females rarely giv'n,
Restrain the starting tear, the bursting sigh ;
Yet could she patient frame this wise reply :
" My lord, I own my station, and my race,
Gualterio's lineage, and his name disgrace ;
Nor when thy favour rais'd her to a throne,
Did poor Griselda deem that throne her own,

But lent by heav'n and you—At your command
She now reſigns the ſceptre from her hand,
And yields this ring, which long with pride ſhe wore,
A blameleſs wife—a wife, alas, no more!—
But for the dowry that as bride ſhe brought,
Where ſhall the weighty golden prize be ſought?
Or who the treas'rer, doom'd the debt to pay?
Or whence the beaſts, to bear the load away?
Since, if ſhe right recall her nuptial morn,
Griſelda ſtood expos'd to public ſcorn,
No remnant ſpar'd of all her mean attire,
For ſo Gualterio's rigid words require;
And, if thy will again renew her ſhame,
Diſrob'd Griſelda goes, diſrob'd ſhe came—
Yet ſure, if ever pity touch'd thy heart,
The patient ſuff'rer ſhall not thus depart.
Oh! in remembrance of her bridal hour,
When her pure virgin heart ſhe brought as dow'r,
One ſcanty garment o'er thy ſuppliant caſt,
To ſhield her from the bleak inclement blaſt."
Gualterio, tho' with pain his ſtubborn eyes
Repreſs th' empaſſion'd tear—ſternly replies,
" Your humble pray'rs one ſcanty garment gain,
No more we grant."—Her weeping friends in vain
Some added raiment beg to ſhade the fair,
And ſkreen her from the cold tempeſtuous air;
No veil he gives, t'enwrap her ſhiv'ring head,
No well-wrought ſandal guards her ſhrinking tread,
But as bare-headed, and bare-foot ſhe paſt,
Her frail form bent beneath the wintry blaſt,
While each ſurrounding boſom heav'd a ſigh,
And tears of pity dimm'd each gazing eye.—
Now, with ſlow ſteps, ſhe treads the length'ning plain,
To ſeek her ſire and native home again,
Now, ſees from far with fond exploring eyes,
Thro' the gray duſk the ſhelt'ring cottage riſe,
Where ſafely claſp'd within a parent's arms,
Griſelda feels ſecure from further harms,
And by his tender falt'ring accents bleſt,
Serene, and happy, ſinks at laſt to reſt.—
And now, Gianninocolo, who from the day
When firſt Gualterio bore his child away,
His poor Griſelda's fortune had divin'd,
(For well he knew the marquis' turn of mind)
With eager footſteps ſeeks his little hoard,
Where long her virgin veſtments he had ſtor'd;
Brings them in order forth with pious care,
And ſhields his darling from th'inclement air;

Who now resumes, in russet robes array'd,
The simple manners of a village maid;
Tends her soft fleecy care upon the lawn;
Or seeks the distant fount at early dawn;
Nor when to western skies recedes the sun,
Are mild Griselda's daily labours done:
Yet still unmov'd she seems—in soul the same,
A peasant's daughter, or Gualterio's dame.' P. 20.

In the ballad, though it is rude and uncouth in language and metre, the story is better managed. Will our readers endure the parallel passage in the homely stanzas, which owe their preservation to their popularity, and which would not, without some intrinsic merit, have been remembered by 'the spinners and the knitters in the sun?'

'My nobles murmur,
Fair Griffel, at thy honour,
And I no joy can have,
Till thou be banish'd
Both from my court and presence,
As they unjustly crave:
Thou must be stripp'd
Of thy brave garments all,
And as thou cam'st to me,
In homely grey,
Instead of silk and purest pall,
Now all thy clothing must be.
My lady thou must be no more,
Nor I thy lord, which grieves me sore:
The poorest life must not content thy mind;
A groat to thee I dare not give
Thee to maintain while I do live;
Against my Griffel such great foes I find.'

* * * * *

'When she was dress'd in this array,
And ready for to pass away,
"God send long life unto my lord," quoth she:
"Let no offence be found in this,
To give my lord a parting kiss."
With watery eyes, "farewell, my dear," said she.

Thus far we wish that miss Sotheby had followed the English rather than the Italian narrative. In what follows the ballad is as inferior in plan as in language, by protracting to fifteen years the term of trial. The poem concludes by noticing Griselda's poetical renown.

'And now, since hard Gualterio's future life
Past undisturb'd by jealousy and strife,

Crown'd by each bliſs he thus unjuſtly ſought,
And by Griſelda's pangs ſo dearly bought,
What ſhall we ſay?—But that all-pow'rful heav'n
Imperial ſouls in lowly huts has giv'n,
While ſome, o'er nations born to rule and reign,
Are fitter far to till the rural plain—
For who, like ſtern Gualterio, had aſſign'd
Such unheard trials to a gentle mind?
Or who, like meek Griſelda, could have borne
Such acts of cruelty, ſuch words of ſcorn?
Yet has ſhe reap'd her due reward of fame,
Whoſe deathleſs rolls record her *patient* name;
To her, the Gallic bard his harp has ſtrung,
Her praiſe has flow'd from poliſh'd Boccace' tongue,
And Britain's iſle has wept Griſelda's wrong,
By Chaucer chronicled in ancient ſong.' P. 32.

On the execution of this poem we have only praiſe to beſtow. The verſification flows with that freedom which alone can render a narrative in rhyme endurable. We hope that the talents of the authoreſs are not unemployed.

Tracts on the Nature of Animals and Vegetables. By Lazaro Spallanzani, R.P.U.P. 8vo. 7s. Boards. Cadell *and* Davies. 1799.

THE labours of Spallanzani have been highly eſtimated by philoſophers; and, though the feeling mind ſhudders at the contemplation of cruel experiments, yet it waits, with ſome intereſt, for the concluſion. Nothing which relates to animal life can be wholly without utility to animated beings; nothing which elucidates the various properties of the objects around us can be entirely without intereſt. It may therefore appear ſurpriſing, that the diſſertations of Spallanzani have been ſo long without an Engliſh dreſs; particularly as, in 1777, they were tranſlated into the French language by a celebrated philoſopher of Switzerland (M. Senebier), and publiſhed in two volumes at Geneva. We have ſome reaſon to ſuſpect that this is the original from which the preſent volume is tranſlated. If it be ſo, we regret the abſence of M. Senebier's notes, and of his learned and inſtructive narrative of former diſcoveries by means of the microſcope. If this were not the tranſlator's ſource, we lament that he has not preſented us with ſome of Spallanzani's more modern or more ancient attempts. Why has he not inſerted the diſſertation on the phænomena of the circulation, publiſhed at Modena in 1773; why are the experi-

ments on sea anemonies, those on the anomalies of generation, &c. omitted? The volume is at last filled by an essay of Bonnet on the reproduction of the heads of snails, in *support* of Spallanzani's observations, while this author's original essay remains untranslated, on pretence of its length.

On account of the omissions to which we have alluded, the English version is less valuable than the French, and indeed less valuable than it ought to have been. The pieces omitted do not relate to idle controversies, but are learned disquisitions, containing facts and observations equally valuable. Indeed our author appears not insensible to the charms or the value of controversy, since the essay of Bonnet, which he has selected, is almost wholly of this kind.

The first essay, entitled Experiments and Observations upon the Animalcula of Infusions, was published in 1775, and this is curtailed to nearly one fifth of its original bulk by the omissions before mentioned, to which the indolent reader will not object, but which the inquisitive philosopher will disapprove.

The second essay on the seminal vermiculi, containing observations in opposition to M. Buffon's organic molecules, appears to be translated entire. The latter part might, however, have been separated without injury to science.

The third essay, containing experiments and observations on animals and vegetables, confined in stagnant air, is also unmutilated. Late experiments, however, might have been adduced to limit some of Spallanzani's conclusions, and, in other points, to extend his views. The translator, by such additions, would have rendered the work more valuable.

The following essay is on animals which may be killed or revived at pleasure. It relates chiefly to the rotifer or the wheel insect; and the last of Spallanzani's essays is on the origin of the little plants of mould. All these were prior to 1777 in their appearance.

With regard to the essay on the reproduction of the heads of snails, we shall only observe that the testimony seems strong, but not decisive. We have no analogous instance of the reproduction of a part so minutely organised, and a reproduction so perfect.

The plates of this work are executed with fidelity; but we look in vain for the exquisite delicacy which adorns those of the original work lent to M. Senebier for his translation. Of the merits of the version we cannot, with propriety, speak, as we have only the French translation before us. If that is correct, as we may suppose from M. Senebier's abilities, the present writer errs in some instances; but we have noticed no very important errors. We have not enlarged on the subjects themselves, because they are, in general, well known; and to per-

ſons who are unacquainted with them, we would recommend the peruſal of the eſſays entire. They will find the diſcuſſions and inquiries intereſting and inſtructive.

Memoirs of Hyppolite Clairon, the celebrated French Actreſs: with Reflections upon the Dramatic Art: written by Herſelf. Tranſlated from the French. 2 *Vols.* 8*vo.* 8*s. ſewed.* Robinſons. 1800.

TO thoſe who have a taſte for dramatic criticiſm and anecdote, the Memoirs of Madame Clairon will prove highly intereſting. This celebrated actreſs was for many years an ornament of the Pariſian theatre, and not more diſtinguiſhed for the accuracy and effect with which ſhe perſonated the moſt important and difficult characters of the French drama, than for the reſpectability of her general accompliſhments.

This work has been recently tranſlated from the French; and the following extract from the preface will introduce to our readers a ſketch of the domeſtic and theatrical biography of Clairon.

' The memoirs of celebrated artiſts, as well as thoſe of eminent poets and illuſtrious philoſophers, are equally intereſting to thoſe who admire their genius, as to thoſe who deſign to tread their footſteps. One feels curioſity to learn by what incidents they were guided in their choice of profeſſion, and by what ſtudies and means they reached that high degree of perfection which procures for them the ſuffrages of their own age, and the remembrance of poſterity. Their reflections on the art or the ſciences which they profeſs are precepts which their followers collect, and by which they are frequently enabled to ſhorten the thorny path which leads to celebrity.

' The work of Hyppolite Clairon combines in itſelf all thoſe advantages. This celebrated actreſs is yet alive; ſhe reſides at Paris; and it is at nearly her eightieth year that ſhe appears to have recovered, for the purpoſe of writing her memoirs, that ſtrength of colouring, and juſtneſs of expreſſion, which diſtinguiſhed her ſtyle when in the bloom of youth.

' Hyppolite Clairon was born in obſcurity. Her early education was, therefore, neglected, and at ten years old ſhe ſcarcely could read. Her talent for the ſtage, however, was already manifeſt. From her windows ſhe was accuſtomed to ſee mademoiſelle Dangeville receive her leſſons in dancing, and ſhe learned to imitate. The applauſes which were laviſhed on theſe, her firſt attempts at imitations, heated her youthful imagination; and for the future ſhe dreamt of nothing but of ſecuring the praiſe ſhe had gained. Shortly afterward, ſhe was brought to the theatre, where the entertainments of the evening were *Le Comte d'Eſſex* and *Les Folies Amoureuſes.*

Next day ſhe was able to repeat above a hundred lines of the tragedy, and two-thirds of the after-piece; ſhe could even imitate the tones and geſtures of the performers. Her mother deſigned her for a working buſineſs; but the ſprightly daughter could not endure the labour of the hands. One day, when the mother was inflicting on her the puniſhment of her idleneſs, ſhe cried out, "Well, you had better kill me at once; for if not, nothing ſhall prevent me from being a player!"

"It ſoon became neceſſary to determine; and Hyppolite appeared at the Italian theatre before ſhe was quite twelve years old. Some time afterwards ſhe was engaged in the Rouen company; ſhe was applauded by the audience, and aſtoniſhed her employers. It was here ſhe acquired the habits of the theatre. After having appeared ſucceſſively at different theatres, ſhe at laſt preſented herſelf at the *Comédie Françaiſe.* She inſiſted on playing firſt-rate characters, and to make her firſt appearance in that of *Phédre.* The managers laughed at her preſumption; but ſhe was reſolved, and ſucceeded. After having performed for twenty years at this theatre, with great ſucceſs, ſhe went into Germany, and took up her reſidence in the neighbourhood of the margrave of Anſpach, who appeared to entertain for her, if not love, at leaſt a very lively friendſhip. But to uſe her own expreſſion,—"there is no court ſo little as not to have its Narciſſus:" ſhe was perſecuted here, and returned to her country.' Vol. i. p. iii.

The beginning of the firſt volume is occupied with an account of a connection between Clairon and a lover of a very melancholy temperament, whoſe early death is ſaid to have been occaſioned by a refuſal on the part of the lady to unite her fate inſeparably with his. On this topic Clairon herſelf obſerves, 'I might have been content to be reſtrained by a flowery wreath, but I could not brook being confined by a chain.' Her gloomy lover had, it ſeems, threatened to 'purſue her after his death;' and accordingly his cruel miſtreſs, it is ſaid, was for ſome time perſecuted by ſeveral noiſes, ſuch as loud ſhrieks, the firing of a gun, and the clapping of hands!

It is difficult to reconcile the ſerious aſſertion of theſe *preternatural* viſitations with the good ſenſe of the reflections afterwards introduced on the various branches of the dramatic art. On the radical requiſites for the ſtage, Clairon thus pertinently remarks:

'A good conſtitution is a material point:—there is no profeſſion more fatiguing. Irritable nerves, weak lungs, or delicate conſtitutions, cannot long ſuſtain the weight of tragic characters.

'I have found, in the courſe of my time, a number of young authors and fine ladies who have thought that nothing was more eaſy than to perform Mahomet, Merope, &c.; that the author had done all that was neceſſary; that to learn the parts, and to leave the reſt

to nature, was all the actor had to do. Nature!—how many use this word without knowing its meaning.—The difference of sex, of age, of situation, of time, of countries, of manners, and of customs, demand different modes of expression. What infinite pains and study must it not require to make an actor forget his own character; to identify himself with every personage he represents; to acquire the faculty of representing love, hatred, ambition, and every passion of which human nature is susceptible,—every shade, every gradation by which those sentiments are depictured with their full extent of colouring and expression.

'There are no arts or professions but have certain defined principles.—Are there then none required to direct the tragedian? Is it only in the history of mankind he must obtain his information? Reading of itself would be nothing; he must meditate upon, and render himself familiar with, what he reads, even to its minutest details; he must adapt to every character the genius of the nation to which it belongs; he must reflect without intermission; repeat an hundred and an hundred times the same thing, in order to surmount the difficulties he meets with at every step. It is not enough to study the character: he must study the history of it, in order to develop the intention of the author, feel the beauties of his composition, and adapt his character to the general scope of the work: he must scrutinise the hearts of all connected with the scene, attend to the relations they bear towards each other; and, finally, he must be able to comprehend why what he hears, and what he sees, is so represented or expressed.—Such are the private labours which an actor has to fulfil.' Vol. i. p. 40.

The triumph of genius and perseverance over the defects of nature and education is illustrated in the celebrated actor Le Kain, whose theatrical character will forcibly remind the reader of our own much lamented Henderson.

'Le Kain was bred an artisan. His figure was displeasing and aukward, his stature was low, his voice discordant, and his constitution weak; yet, with all these disadvantages, he launched from the workshop to the theatre; and, without any other guide than genius, without any assistance but art, he attained the reputation of the greatest actor, and the most interesting and dignified of men.—I am not speaking either of his first essays, or his latter exertions: in the former he doubted, attempted, and was often disappointed; a circumstance that could not fail to happen. In the latter his strength did not second his intentions. For want of physical faculties he was often tedious and declamatory; but in the meridian of his faculties he approached nearest of any to perfection.

'I must, however, acknowledge, without partiality, that he did not give the sentiments of every author with equal force.

'He could not do justice to Corneille. The characters of Racine were too simple for him. He pourtrayed the characters of neither of them well, except in some scenes which allowed his genius;

thoſe ſtriking burſts of paſſions, without which he never appeared to advantage.

'His perfection was only complete in the tragedies of Voltaire.—Like the author, he conſtantly appeared noble, true, ſenſible, profound, vehement, or ſublime. The talents of Le Kain were of that claſs, that you overlooked the diſadvantages of his perſon.

'His ſtudies had been directed to their proper object; he was acquainted with a variety of languages, he read much, and formed an accurate judgment of what he read; but without recourſe to art he could never have made an actor.' Vol. i. P. 53.

We ſtrongly recommend, to the attention of the managers of our theatres, the following judicious remarks on a ſubject where propriety is often groſsly neglected.

'The managers of theatres, and even the actors themſelves, imagine, that any perſon is competent to perform the characters of confidants. I am far from being of that opinion: theſe characters require an attentive and accurate judgment. They are often the repreſentatives of governors, princes, miniſters, generals, embaſſadors, captains, or favourites; they are the depoſitories of all ſecrets of ſtate; they are entruſted with the moſt important commands. Is it poſſible that young actors, or thoſe without dignity, conſequence, or, as is often the caſe, profoundly ignorant, can ſupport ſuch characters?

'Theſe characters, often too much neglected by authors, demand actors whoſe talents are cultivated, and whoſe judgments are matured, otherwiſe they excite the laughter of the audience by their manner of reciting the verſes of thoſe poets, whoſe ſtyle is peculiar or obſolete. To give verſe its due effect, requires a voice ſuſceptible of every intonation, and a countenance of the moſt expreſſive nature: there ſhould, therefore, be a ſcrupulous attention paid to thoſe who are deſtined to perform the particular characters I am ſpeaking of. Ignorance and folly ſhould be equally baniſhed from the theatre.

'I remember, at one time, when I was extremely ill, and was engaged to perform Ariane [*Ariadne*], I was apprehenſive the fatigue of the character would be too much for me to ſupport,—I therefore had a chair placed upon the ſtage, in caſe I ſhould find it neceſſary. In effect, my ſtrength failed me in the middle of the fifth act, while I was expreſſing my deſpair at the flight of Phédre and Theſeus. I fell backwards in the chair, almoſt in a ſtate of inſenſibility. The judgment and ſagacity of mademoiſelle Brilland, who performed my confidante, ſuggeſted to her mind how to fill up the ſcene by a ſtage artifice of the moſt intereſting nature. She fell at my feet, took hold of one of my hands, which ſhe bathed with tears; her words, ſcarce articulate, were interrupted by ſighs, and ſhe thus gave me time to recover myſelf. Her looks, her motions, penetrated my very ſoul; I fell in her arms; and the public, deeply affected, rewarded her preſence of mind by the loudeſt applauſe.

'A common-rate actress would have thrown the whole stage into confusion, and the piece would not have been finished.' Vol. i. p. 71.

Females devoted to the theatrical profession will perhaps derive an useful hint from the following passage, which evinces the writer to have been much more than a mere performer of stage characters.

'The use of white paint is now almost general upon the stage. This borrowed charm, of which no one is the dupe, and which all agree in condemning, spoils and discolours the complexion, weakens and dims the eye-sight, absorbs the whole countenance, conceals the expressive motion of the muscles, and produces a kind of contradiction between what we hear and what we see.

'I had rather we should have recourse to the custom of using masks, like those of the ancients. There would be at least this advantage, that the time thrown away in painting the face might be employed in improving the delivery.

'Is it possible that an actress, whose countenance is enamelled with paint, and, consequently, incapable of any motion, can give expression to the passions of rage, terror, despair, love, or anger?

'Every motion of the soul is expressed through the medium of the countenance: the extension of the muscles, the swelling of the veins, the blush upon the face, all evince those inward emotions, without which great talents cannot display themselves. There is no character in which the expression of the countenance is not of the utmost importance. To feel a character, and to show by the motion of the countenance that the soul is agitated by what it feels, is a talent of equal consequence in an actress with any she can possess.' Vol. i. p. 88.

Many reflections by mademoiselle Clairon 'upon herself, and the dramatic art,' are introduced in the second volume: those which relate to the latter subject are highly judicious, and the others, though the vehicles of many sentiments which are not new, exhibit a correct acquaintance with life, and no mean philosophical application of the precepts of the major and minor morality.

In consequence of one of those cabals which occur as frequently in theatrical politics as on the real stage of public life, Clairon suffered a temporary disgrace and confinement by an order from the French court. She ascribes this requital of the laborious efforts of twenty-two years to the jealous intrigues of a younger actress, and asserts that no proof of having obstructed the business of the theatre was brought against her: the connection between the men of rank of the court of France and the women of the theatre, and the facility with which an order could be obtained for the confinement of a long respected

performer, without evidence of any criminality or misconduct, are lamentable proofs of profligacy and despotism. The circumstance alluded to determined our heroine to execute a resolution which she had previously formed, of quitting the stage.

'I waited' (she says) 'till order was restored in the theatre, and then I announced my intention of quitting it. My time was finished—the jealousy of my comrades, the contemptible and barbarous conduct of my superiors, the facility with which the wicked can convert the public, generally so respectable, into a wild and inconsiderate savage, the reprobation of the church, the inconsistency of being a French subject, without enjoying the rights of a citizen, and the silence of the laws relative to the slavery and oppression of theatrical performers, had made me but too sensible of the weight, the danger, and the ignominy of my chains, to consent to wear them any longer—I owed it to myself to revenge the insult I had received. My retreat appeared to me the only step I could take to accomplish it;—it was the more satisfactory to my mind, that, as I was only forty-two years of age, I might naturally expect my loss would, in some measure, be felt and regretted.' Vol. ii. p. 81.

These notions of dignity, which are so seldom attached to theatrical pursuits, seem to throw a shade of excuse over the indiscretions of this celebrated female, who thus apologises for her errors in the indulgence of the tender passion.

'I will not dissemble any of my faults, and I confess I have many. Envy, calumny, and impunity, have so far exaggerated the detail of them, that it appears to me almost impossible for any reasonable being to give credit to them. My occupation, my studies, my ill health, my disinterestedness, and, I may say, my own defence, that spirit of pride which has never deserted me on any great occasion of my life, are certain assurances that I have never been capable of premeditated guilt. My talents, my person, the facility of access to me, have lain* such a variety of men at my feet, that it was impossible for a soul naturally tender, and incessantly impressed with scenes most likely to seduce the passions, to be wholly impregnable to the attacks of love. If it is necessary closely to guard the best educated females—if to repress their inclinations it is necessary to confine them to the cloister, surely I may be justified. Love is a debt due to nature;—I have satisfied it, but in a manner that leaves me no cause to blush; I defy any one to cite any instance wherein I have acted disgracefully—an instance wherein I have suffered any man to bestow pecuniary favours upon me in return for my love. I defy any one to mention a wife, or a parent, whose happiness I have disturbed:—there is not a woman of my acquaintance who can reproach me with having listened for a moment to her lover: there is not a being who can accuse me of having deceived her. I have

* As the common people use *laid* for *lain*, this translator, with equal impropriety, uses *lain* for *laid*.

indulged in no excesses—neglected none of my duties—admitted of no disorder in my domestic concerns. In order to please me, it was necessary to appear as virtuous as amiable. No child, the victim of harsh laws and customs, can make me blush for having given it existence. It depended only on myself, on many occasions, to become legitimately a lady of consequence. I have resisted, for fifteen years together, the solicitations, the intreaties, and the tears of one of the most seducing men nature ever formed, and one who was dear to my soul, in order that I might obey the voice of honour and of duty.' Vol. ii. P. 84.

It is to be regretted that so accomplished an actress, and so able a *casuist* as mademoiselle Clairon, did not add to her various talents the correct domestic character which has distinguished many female ornaments of the British stage.

Clairon's remarks on the state of the theatre, after her retreat, will perhaps be thought the result of a very common prejudice. They are, however, in some respects just, and may be useful.

'It would have been a high gratification to me, to have been enabled to have sought at the spectacles those dissipations which even my retirement has not prevented my wishing to partake in. Though I still retain a perfect remembrance of our great poets, and often read their works, yet to see them represented would impart a more lively pleasure to my mind, and give greater delight to my imagination. The beauty of action naturally adds to the enchantment of the scene; but, alas! what do I meet with at these representations, but the vulgarity of low life, or the ravings of bedlam? No principles of art, no idea of dignity of character: every one plays his part according to his own fashion, without any regard to the consistency of the scene, or the general effect of the piece, and forgets that the performer should accommodate himself to those with whom he plays.—No unity of tone, no dignity of deportment.—I have seen heroes throw themselves flat on their bellies, and sometimes walk on their knees. I have seen indecency carried so far by the performers, that an actress has appeared under a simple covering of flesh-coloured taffety, fitted to the symmetry of the body from head to foot. I have seen, under the names of the most distinguished characters of antiquity, low-bred girls placing themselves in the most disgusting attitudes, stamping with their feet, and continually striking their arms against their sides, leaning on the men, and acting with the most revolting familiarity. I have been deafened with noise and ranting; and to finish the matter, the pit have cried out bravo!

'It is not my duty to determine whether the public or the actors of the present day are deceived, or whether the public or the actors of my time were deceived; but I may be allowed to observe, that

there is no veſtige of reſemblance between the one and the other.' Vol. ii. P. 111.

The ſecond volume alſo contains a curious account of the connection between mademoiſelle Clairon and the margrave of Anſpach, and concludes with an excellent letter of advice for the general conduct of a newly married female friend.

The tranſlation of the work is reſpectably performed; and the contents of the volumes, upon the whole, are ſo much ſuperior to thoſe of many other *apologies* for the lives of theatrical ladies, that the work will, we doubt not, obtain the favour of the public.

Walpoliana. 2 Vols. 8vo. 9s. Boards. Phillips.

THE table-talk of a man of extenſive reſearch and ready expreſſion, enlivened by a fund of anecdote, drawn from acute obſervation, and numerous connexions with thoſe who have been actors in the higher ſcenes, muſt always intereſt and entertain. We are, therefore, greatly indebted for this elegant bouquet to the preſent editor, who has carefully ſeparated the weeds, too common in ſimilar collections, and retained only the flowers diſtinguiſhed for their beauty, their perfume, or ſome more valuable qualities. The ſketch of the life of Horace Walpole, prefixed, is written with judgement and diſcrimination. Some parts of it we will firſt notice, and then add different ſpecimens of the lively ſallies, or the grave apophthegms.

'This little lounging miſcellany aſpires to the ſingular praiſe of being beneath all criticiſm:

"For who would break a fly upon the wheel?"

It is, in moſt inſtances, a mere tranſcript of literary chit-chat, ſent to the preſs in the original careleſs and unſtudied expreſſion. Horace Walpole was not one of thoſe who regard converſation as an exerciſe of gladiatorial talents, or who ſtudy moral maxims, and arrange bons-mots, to be introduced into future colloquies. Complete eaſe and careleſſneſs he regarded as the chief charms of converſation. To have employed therefore a more elevated ſtyle, or more formal arrangement, in theſe trifling pages, would have been ſo far from an improvement, that it would have deſtroyed their genuine effect. Buffon has remarked, that a man's clothes are a part of the individual animal, and paſs into the idea of the character. As this work walks forth in deſhabille, it will afford a more faithful reſemblance, than if it were pranked in velvet and gold lace.' Vol. i. P. i.

Mr. W. with a faſtidious ſuperiority, diſdained the fame and the character of an author; a contempt ſeemingly miſplaced. His biographer attempts to juſtify his ſentiments in this reſpect.

'Nor need it be concealed that, like Gray the poet, he was averſe to the degraded imputation of being an author. By ſoliciting mock ſubſcriptions for works, never, thank heaven! to be publiſhed, and by other mean and devious devices, the character of author had, about the time of his birth, incurred conſiderable contempt. The faſhion of the court, under the firſt and ſecond George, muſt alſo have had its weight with a young man of faſhion, the ſon of their favourite miniſter; and one ſuch expreſſion as that of the late duke of Cumberland to the late Mr. Gibbon *, would have effectually ſtifled all Mr. Walpole's literary exertions.

'In another point of view, the character of author was beneath Mr. Walpole's pretenſions. Ancient pedigree, high birth from a family to which nobility was the more dear, as it was the recent reward of ſuperior merit, continual motion in the firſt ſpheres of life, the reſpect and deference paid to his father and family by all the pride and all the wealth in the land, were conſiderations which few minds could have overcome; and it is no wonder that the very name of Walpole was conſidered as an inalienable inheritance of fame, which the dubious celebrity of an author might have endangered, but could not have increaſed. The whig ariſtocracy, to which Mr. Walpole belonged, never yielded to the tory ariſtocracy in the claims of family pride and ambition: the favourite idol, Power, was equally adored by both; the radical difference was on what pedeſtal to place it, on popular liberty, or popular ſlavery. Mr. Walpole's faſhionable life, and repeated reſidences at Paris, foſtered theſe inborn ideas; and the celebrity of lineage continued, unſuſpectedly, to maintain a weight far ſuperior to the mean and modern glory of talents.' Vol. i. P. xii.

The remarks on literary forgery, ſuggeſted by the queſtionable appearance of the Caſtle of Otranto, are juſt, and, on another occaſion, might deſerve a tranſcript. At preſent we are fully engaged with Mr. Walpole himſelf.

'Mr. Walpole was of a benignant and charitable diſpoſition, but no man ever exiſted who had leſs of the character of a patron. He has ſomewhere ſaid that an artiſt has pencils, and an author has pens, and the public muſt reward them as it happens. He might have added, in ſtrict character, that poſts and penſions, and even preſents, were the allotted and eternal perquiſites of perſons of quality—the manna of the choſen people.

* 'Soon after Gibbon publiſhed his laſt volumes, he attended at the duke's levee, who ſaluted him with this elegant flattery, "What! Mr. Gibbon, ſtill ſcribble, ſcribble?"

'As to artists, he paid them what they earned; and he commonly employed mean ones, that the reward might be the smaller. The portraits in the Anecdotes of Painting disgrace the work; and a monument consecrated to the arts is deeply inscribed with the chilling penury of their supposed patron. Yet no one was more prone to censure such imperfections in the productions of others.

'As to authors, it would be truly difficult to point out one who received any solid pecuniary patronage from Mr. Walpole. His praise was valuable; but the powers of his voice were not extensive, and never called forth distant echoes. Chatterton could not expect what neither Gray, nor Mason, nor other favourite men of genius, had ever seen. With an income of about five thousand pounds a year, a mere pittance for a person of his birth and rank, it is no wonder that poverty prevented him from ever giving fifty pounds, or even five, to any man of talents; for he considered an ascetic life as very beneficial to the mental powers. Modesty also forbad his making presents, or doing any essential services, to artists or authors, who might perhaps, in their idle emotions of gratitude, have proclaimed the benefits received. This he avoided by silently transmitting his money to the bank, that he might cut up fat in a rich and titled will; or by laying out on some breviary, or bauble of the days of queen Bess, what might have saved genius from despair, might have invigorated the hand of industry, and have secured the purest and most lasting of all kinds of reputation, the celestial fame of goodness and beneficence. Had the house of Medici, his favourite family, been contented with their opulence and their gallery, we should never have heard of Lorenzo the Magnificent, nor of Leo, the patron of letters. It was not the selfish cloud, but the scattered shower, that awoke the flowers of applause.' Vol. i. P. XXXV.

The description of the private life of Mr. Walpole is interesting and pleasing; but we will not cull from the parterre every flower which may attract our notice. We will rather make some selections from the work itself. As we have scarcely yet left the man, we will first transcribe an affecting letter, on his accession to his late title.

'Dear Sir, As I am sure of the sincerity of your congratulations, I feel much obliged by them; though what has happened destroys my tranquillity; and if what the world reckons advantages, could compensate the loss of peace and ease, would ill indemnify me, even by them. A small estate, loaded with debt, and of which I do not understand the management, and am too old to learn; a source of law-suits amongst my near relations, though not affecting me; endless conversations with lawyers; and packets of letters every day to read and answer; all this weight of business is too much for the rag of life that yet hangs about me; and was preceded by three weeks of anxiety about my unfortunate nephew, and

a daily correſpondence with phyſicians, and mad doctors, calling upon me when I had been out of order ever ſince July: ſuch a maſs of troubles made me very ſeriouſly ill for ſome days, and has left me, and ſtill keeps me, ſo weak and diſpirited, that, if I ſhall not ſoon be able to get ſome repoſe, my poor head or body will not be able to reſiſt. For the empty title, I truſt you do not ſuppoſe it any thing but an incumbrance, by larding my buſy mornings with idle viſits of interruption, and which, when I am able to go out, I ſhall be forced to return. Surely no man of ſeventy-four, unleſs ſuperannuated, can have the ſmalleſt pleaſure in ſitting at home in his own room, as I always do, and being called by a new name.

'It will ſeem perſonal, and ungrateful too, to have ſaid ſo much about my own *triſt* ſituation, and not to have yet thanked you, ſir, for your kind and flattering offer of letting me read what you have finiſhed of your hiſtory; but it was neceſſary to expoſe my condition to you, before I could venture to accept your propoſal, when I am ſo utterly incapable of giving a quarter of an hour at a time to what, I know by my acquaintance with your works, will demand all my attention, if I wiſh to reap the pleaſure they are formed to give me. It is moſt true that, for theſe ſeven weeks, I have not redde ſeven pages, but letters, ſtates of accounts, caſes to be laid before lawyers, accounts of farms, &c. &c. and thoſe ſubject to mortgages. Thus are my mornings occupied: in an evening my relations, and a very few friends, come to me; and when they are gone, I have about an hour, to midnight, to write anſwers to letters for the next day's poſt, which I had not time to do in the morning. This is actually my caſe now; I happened to be quitted at ten o'clock, and I would not loſe the opportunity of thanking you, not knowing when I could command another hour.

'I would by no means be underſtood to decline your obliging offer, ſir. On the contrary, I accept it joyfully, if you can truſt me with your manuſcript for a little time, ſhould I have leiſure to read it but by ſmall ſnatches, which would be wronging, and would break all connexion in my head. Criticiſm you are * — — — — — and to read critically is far beyond my preſent power. Can a ſcrivener, or a ſcrivener's hearer, be a judge of compoſition, ſtyle, profound reaſoning, and new lights, and diſcoveries, &c.? But my weary hand and breaſt muſt finiſh. May I aſk the favour of your calling upon me any morning when you ſhall happen to come to town; you will find the new old lord exactly the ſame admirer of your's, and your obedient humble ſervant, HOR. WALPOLE.'

Vol. i. p. xviii.

The ſentiments of Mr. Walpole we ſhall prefer in our tranſcripts, and conſequently extract the following anecdotes, which occur early in the work.

* 'An overſtrained compliment is omitted.'

'I am no admirer of Hume. In converſation he was very *thick*; and I do believe hardly underſtood a ſubject till he had written upon it.

'Burnet I like much. It is obſervable, that none of his facts has been controverted, except his relation of the birth of the Pretender, in which he was certainly miſtaken—but his very credulity is a proof of his honeſty. Burnet's ſtyle and manner are very intereſting. It ſeems as if he had juſt come from the king's cloſet, or from the apartments of the men whom he deſcribes, and was telling his reader, in plain honeſt terms, what he had ſeen and heard.

'I have always rather tried to eſcape the acquaintance, and converſation, of authors. An author talking of his own works, or cenſuring thoſe of others, is to me a doſe of hypecacuana. I like only a few, who can in company forget their authorſhip, and remember plain ſenſe.

'The converſation of artiſts is ſtill worſe. Vanity and envy are the main ingredients. One deteſts vanity, becauſe it ſhocks one's own vanity.

'Had I liſtened to the cenſures of artiſts, there is not a good piece in my collection. One blames one part of a picture, another attacks another. Sir Joſhua is one of the moſt candid; yet he blamed the ſtiff drapery of my Henry VII. in the ſtate bed-chamber, as if good drapery could be expected in that age of painting.' Vol. i. p. 22.

'At Strawberry Hill, 19th Sept. 1784, Mr. Walpole remarked that, at a certain time of their lives, men of genius ſeemed to be *in flower*. Gray was in flower three years, when he wrote his odes, &c. This ſtarting the idea of the American aloe, ſome kinds of which are ſaid to flower only once in a century, he obſerved, laughing, that had Gray lived a hundred years longer, perhaps he would have been in flower again. Sir Charles Hanbury Williams bore only one bloſſom; he was in flower only for one ode.

'Next evening, about eleven o'clock, Mr. Walpole gave me the Myſterious Mother to read, while he went to Mrs. Clive's for an hour or two. The date was remarkable, as the play hinges on an anniverſary *twentieth of September*.

——" but often as returns
The twentieth of September," &c.

This odd circumſtance conſpired with the complete ſolitude of the Gothic apartments, to lend an additional impreſſion to the ſuperſtitious parts of that tragedy. In point of language, and the true expreſſion of paſſion and feeling, the new and juſt delineation of monaſtic fraud, tyranny, and cruelty, it deſerves the greateſt praiſe. But it is ſurpriſing that a man of his taſte and judgement ſhould have added to the improbability of the tale, inſtead of mellowing it with ſofter ſhades. This might be cured by altering one page of

the counteſs's confeſſion in the laſt act.—The ſtory, as told in Luther's Table Talk, ſeems more ancient than that in the Tales of the Queen of Navarre.

'On Mr. Walpole's return, he ſaid he had printed a few copies of this tragedy at Strawberry Hill, to give to his friends. Some of them falling into improper hands, two ſurreptitious editions were advertiſed. Mr. W. in conſequence deſired Dodſley to print an edition 1781, and even cauſed it to be advertiſed. But finding that the ſtolen impreſſions were of courſe dropped, he ordered his not to be iſſued, and none were ever ſold.' Vol. i. p. 27.

We will tranſcribe ſome more anecdotes, without ſelection.

'Dr. Robertſon's reading is not extenſive: he only reads what may conduce to the purpoſe in hand; but he uſes admirably what he does read. His Introduction to the Hiſtory of Charles V. abounds with groſs miſtakes. In mentioning the little intercourſe among nations, in the middle ages, he ſays a prior of Cluny expreſſes his apprehenſions of a journey to St. Maur. He ſuppoſes the prior's ſimplicity a ſtandard of the mode of thinking at that time! In many other inſtances he has miſtaken exceptions for rules. Exceptions are recorded, becauſe they are ſingular; what is generally done eſcapes record. A receipt may be given for an extravagantly dear book, even now; but that does not imply that books are now very uncommon.

'Value of an oath.—A Norman was telling another a great abſurdity as a matter of fact. "You are jeſting," ſaid the hearer. "Not I, on the faith of a Chriſtian."—"Will you wager?"—"No, I won't wager; but I am ready to ſwear to it."

'Strange error.—A tract of Father Paul has been recently publiſhed (his *Opinione toccante il governa della Rep. Veneziana*, Londra, 1788, 8vo.), with a pompous preface, ſaying that this invaluable work is now printed from an undoubted MS. This thing was printed a century and a half ago!

'Apt quotation.—Here is an antiquarian book for you! I have been dipping into it to my ſorrow. Moſt of them are narcotic, but this is irritating; for who can bear inſolence, mixed with falſe reaſoning on falſe foundations? I took down Lucretius to look at a quotation, and an applicable paſſage caught my eye. I have marked it:

——"In fabrica ſi falſa eſt regula prima,
Normaque ſi fallax notis regionibus exit,
Et libella aliqua ſi ex parte claudicat hilum,
Omnia mendoſe fieri, atque obſtipa neceſſum eſt,
Prava, cubantia, prona, ſupina, atque abſona tecta,
Jam ruere et quædam videantur velle, ruantque
Prodita judiciis fallacibus omnia primis." Vol. ii. p. 50.

'Murder of Mountfort.—Mr. Shorter, my mother's father, was walking down Norfolk-ſtreet, in the Strand, to his houſe there, juſt before poor Mountfort the player was killed in that ſtreet, by aſſaſſins hired by lord Mohun. This nobleman, lying in wait for his prey, came up and embraced Mr. Shorter by miſtake, ſaying, "Dear Mountfort!" It was fortunate that he was inſtantly undeceived, for Mr. Shorter had hardly reached his houſe before the murder took place.

'Hiſtory.—There are three kinds of hiſtory all good: the original writers; full and ample memoirs, compiled from them, and from manuſcripts, with great exactneſs; and hiſtories elegantly written and arranged. The ſecond ſtep is indiſpenſably neceſſary for the third; and I am more pleaſed with it than with the third. It has more of truth, which is the eſſence of hiſtory.

'Daughters of Orleans.—The duke of Orleans, regent of France, was too familiar with both his daughters, afterwards ducheſſes of Modena and Berry. In conſenting to the marriage of the latter, he is ſaid to have bargained for a day or two of her company every week. When I was in Italy, in my youth, I went to a ball at Reggio, and was placed next the ducheſs of Modena. This circumſtance, and my being known as the ſon of the Engliſh miniſter, engaged me to ſay ſomething polite, as I thought, to the ducheſs. I aſked her the reaſon why ſhe did not dance. She anſwered, that her mother always ſaid ſhe danced ill, and would not allow her to join in that diverſion. "I ſuppoſe," replied I, in complete innocence, "that your mother was jealous of you." Her face was all ſcarlet in an inſtant, and ſhe ſeemed ready to ſink into the ground. I very haſtily withdrew, and took my politeneſs along with me.

'New mode of drowning.—Talking of an acquaintance, who was going to Ireland in very rainy weather, Mr. Walpole obſerved, that he ran a riſk of being drowned *from above*.' Vol. ii. P. 96.

'Oppoſitions.—Our oppoſition-parties ſeldom form a regular battalion. Even the leaders have often detached views. To form a firm array, even the common ſoldiers ſhould be valued by the chiefs, and have their encouragements and rewards. The ſcaffolding is neglected after the houſe is built; but the necks of the builders may be hazarded by neglecting it before.

'Bookſellers.—The manœuvres of bookſelling are now equal in number to the ſtratagems of war. Publiſhers open and ſhut the ſluices of reputation as their various intereſts lead them; and it is become more and more difficult to judge of the merit or fame of recent publications.

'Politics.—In England political faction taints every thing; it even extends to literature, and the arts. We do not inquire if the

production have merit, but whether the author be whig or tory. Height of absurdity! If a work interest me, I care not for the author's politics, any more than I care about the colour of his clothes.

'We have also a kind of court fashion, even in literature; and this was never carried to such a height as now. The most poisonous slanders are propagated, the most crooked arts employed, to injure the credit of those who follow the obnoxious tenets of our Miltons, Lockes, and Addisons!

'Palatinate.—Louis XIV. after the death of Colbert, could not endure that his ministers should be men of talents. He wished to have all the fame of his government.

'The affair of the destruction of the Palatinate originated with Louvois. When the king received the first intelligence that his orders had been executed, he was with madame Maintenon. He sent for Louvois, and was so enraged at his presumption in sending orders so ruinous to his royal character, that he seized the poker, and was only prevented by madame Maintenon from proceeding to the utmost violence.' P. 116.

In the Appendix we meet with a list of the books printed at Strawberry Hill, some letters, and other literary curiosities. On the whole we are highly pleased with this collection; and we only regret that it is not more extensive.

An Essay on Practical Musical Composition, according to the Nature of that Science and the Principles of the greatest Musical Authors. By Augustus Frederic Christopher Kollman. Folio. Dale. 1799.

IN our examination of a production of the same author *, which seems to contain the germ of the volume before us, we found in it so much well-digested science, and useful practical knowledge, that we sincerely recommended it to the notice of musical students.

This work, like the former (to which it seems a second volume), is methodically arranged, being divided into chapters, and numbered sections, which facilitate reference, and point out connection and consistency of doctrine.

No extracts can be given from a work of this kind, as the whole chain of practical harmony is so united that it cannot be broken into single links with any advantage to the writer or the reader. A single rule in a system would be like a single star in the universe. We can only inform our readers of the subjects of the chapters, which seem to contain all that a musical student can fairly expect to find in a single volume.

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* See our XVIIIth Vol. New Arr. p. 88.

In the 1st chapter, Mr. Kollman speaks of the length, modulation, character, and number of parts of a composition, whether for voices or instruments: in the 2d chapter he treats of solos and sonatas of different kinds; in the 3d, of symphonies for an orchestra, or adapted to few instruments, or even a single harpsichord or piano-forte; in the 4th, of concertos, cadences, &c.; in the 5th, 6th, and 7th, of fugues, single and double; in the 8th and 9th, of canons, their construction and resolution. In the two last-mentioned chapters all the mysteries of this elaborate species of composition are explained, and illustrated with admirable examples, from the greatest masters.

In the 10th chapter, the writer treats of vocal music, including airs, recitatives, and choruses, with or without instrumental accompaniments.

The 11th chapter relates to instrumental music. The subject of this chapter should seem to have been exhausted in treating of sonatas, concertos, and symphonies; but here the author gives the student the compass and genius of the several instruments in present use, whether their tones are produced by wind; as the organ, flute, hautbois, bassoon, trumpet, or horn; by stringed instruments without a bow; as the piano-forte, harp, &c.; or with a bow, as the violin, tenor, and violoncello; or by percussion, as the kettle-drum. In this chapter he gives instructions for combining instruments in the formation of a band or orchestra, in a theatre or great concert, and of a military band in the open air. This useful chapter terminates with remarks on the construction and component stops in an organ, and rules for composing pieces for that most noble of instruments. Young organists will find much instruction in this part of the chapter.

The 12th chapter concerns style and national music. Here our author explains the distinctions of the church style, or sacred music; of the theatrical style, or opera; and the chamber style, or music for private concerts and domestic use. In speaking of national music, he gives the names and measure of the different tunes for dancing, from the allemande to the waltz, country dance, and ballad.

In exhibiting this sketch of an extensive plan, and allowing it to be well executed, we bestow on the work no inconsiderable eulogium. We meet with nothing to censure in the doctrine; but, had Mr. Kollmann been a native of this country, we should not have tolerated his language; and even as a foreigner, writing in English, and for English readers, we often lamented that he had not applied to some intelligent English friend to naturalise the style.

MONTHLY CATALOGUE.

HISTORY, POLITICS, &c.

Hiſtorical and Philoſophical Memoirs of Pius the Sixth, and of his Pontificate, down to the Period of his Retirement into Tuſcany; containing curious and intereſting Particulars, derived from the moſt authentic Sources of Information, concerning his Private Life, his Diſputes with the different Powers of Europe, the Cauſes which led to the Subverſion of the Papal Throne, and the Roman Revolution. Tranſlated from the French. 2 Vols. 8vo. 12s. Boards. Robinſons. 1799.

WE have already * preſented to our readers the ſubſtance of this work in our review of the original. We are pleaſed to ſee it in an Engliſh dreſs, as our countrymen may learn from it to form a juſter notion of the papal government and the decline of its influence in catholic courts, than proteſtants have uſually entertained. The tranſlation ſeldom departs from the ſpirit of the original.

A Brief Account of the Subverſion of the Papal Government, 1798. By Richard Duppa. Second Edition. 8vo. 7s. Boards. Robinſons. 1799.

The manner in which the former edition of this work, appearing under the title of Journal (ſee our XXVth Vol. New Arr. p. 147), was received, is a ſufficient proof of the intereſting nature of the ſubject. This edition is enriched by a reduced plan of Rome, from Nolli's magnificent map, and an excellent map of the eccleſiaſtical ſtate, from that of Boſcovich. As theſe are conſiderable improvements of the work, we hope that the early purchaſers have not been forgotten, and that care has been taken to ſtrike off a ſufficient number of theſe maps to give them an opportunity of completing their copies. The other improvements conſiſt in the tranſlation of official papers, and a few additions to the body of the hiſtory.

Secret Anecdotes of the Revolution of the 18th Fructidor; (September 4th, 1797;) and New Memoirs of the Perſons deported to Guiana, written by themſelves: forming a Sequel to the "Narrative of General Ramel." Tranſlated from the French. 8vo. 4s. ſewed. Wright. 1799.

To thoſe who have peruſed the intereſting narrative of general

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* See Crit. Rev. New Arr. Vol. XXVI. p. 534.

Ramel *, this volume will communicate little additional information. Of the ſcenes through which the unhappy objects of this revolution were hurried, enough was learned from that account to ſatisfy the moſt eager curioſity. The ſequel is, as we might expect, the narrative of the barbarity of the French againſt their countrymen. It ſeems aſtoniſhing that, where power was ſo unſtable, each ſhould in his turn be anxious to gratify a momentary revenge againſt the inferior party. Thus they all indulged the vileſt paſſions of the human heart; for no being in nature is ſo contemptible as the wretch in power who exerts his malice againſt the innocent or even againſt the guilty priſoner before his trial. The horrid crimes that have been committed in all nations will probably lead their reſpective legiſlatures to puniſh all the agents of government who concur in the practice of confining a priſoner in any manner beyond what the ſecurity of his perſon requires, or who with-hold from him thoſe comforts and conveniences of life which may reaſonably be allowed to him; and the priſon will then be no longer a diſgrace to civiliſed ſociety.

Obſervations on the Union, Orange Aſſociations, and other Subjects of Domeſtic Policy; with Reflections on the late Events on the Continent. By George Moore, Eſq. (of Lincoln's Inn) Barriſter at Law. 8vo. 2s. Debrett. 1800.

'When I write, I dip my pen in my heart,' ſays this learned barriſter at law. We would recommend to him the uſe of an ink bottle, and the grey-gooſe quill will be employed not only leſs painfully but more profitably to himſelf in copying rebutters and ſurrebutters. His heart-blood being waſted on this pamphlet, it is natural that he ſhould, in every page, be thinking of himſelf; and ſo much egotiſm, in ſo ſmall a compaſs, has rarely fallen under our notice. The arguments in favour of the union have not the merit of novelty; nor are they arranged in a manner likely to make a very forcible impreſſion. There is much declamation about French manners and principles; and, in ſpeaking of the army of France, the writer deſcends to the appellation of *bare-breeched*, though it is well known that our troops from Holland ſpeak highly in praiſe of the clothing, food, diſcipline, and courage, of the enemy with whom they contended. The French are not only a bare-breeched people, according to this author, but a nation of hair-dreſſers, fond of babbling the 'jargon of an impious philoſophy.' Amidſt a great quantity of common-place, ſome good obſervations on the evil tendency of the Orange clubs attracted our attention; but, whether the learned barriſter has judged rightly of the illegality of their meetings, we will not, without the uſual fee, take upon ourſelves to determine. In his uſual tone, in the firſt perſon, he comes at once to the point. 'I aſſert roundly, that, by an expreſs act of parliament, all Orange clubs are illegal meetings, and all perſons tendering the Orange oath

* See Crit. Rev. New Arr. Vol. XXVII. p. 330.

are guilty of felony, and liable to tranſportation for life.' So ſays the barriſter of Lincoln's inn; and he who is fond of round aſſertions may indulge his fancy by purchaſing, at ſo cheap a rate as two ſhillings, many more of this lawyer's opinions.

Some Objections to "A Method of increaſing the Quantity of Circulating Money upon a new and ſolid Principle." By A. H. 8vo. 6*d*. Arch. 1799.

A ſtrange plan for increaſing the *circulating medium* of the country agitated the money dealers of the city; and the national debt was to be turned into a mine of wealth richer than the mountains of Potoſi. Againſt this plan the writer of the preſent pamphlet offers, 'with the utmoſt diffidence,' ſeveral unanſwerable objections, which we will not here tranſcribe, as the plan was too abſurd to deſerve ſo much attention. The ground of it, the pretended want of a circulating medium, is removed by the following juſt remark.

'It is very difficult to aſſent to what you have aſſumed, that there is at this time any inſufficiency in the "quantity of circulating money," when we ſee enough to carry on a more extenſive and enlarged commerce, both wholeſale and retail, than this country ever before experienced;—alſo enough to pay a much larger revenue than was ever before collected—enough to anſwer a much wider and more liberal ſpread of beneficence to the poor than was ever known—enough to ſupply the demands and habits of far more expenſive individual eſtabliſhments, both domeſtic and commercial, than were ever before indulged in;—and, in addition to all theſe, a further very large quantity kept in reſerve for the ſupply of loans to any extent.—On all theſe grounds I conceive the plan to be unneceſſary.' P. 14.

Campaign of General Buonaparte in Italy, in 1796-7. *By a General Officer. Tranſlated from the French by T. E. Ritchie. With a Narrative of the Operations of the French Armies on the Rhine, &c.* 8vo. 8*s*. *Boards*. Croſby. 1799.

We formerly reviewed this work in the original *. The tranſlator has given it a more regular form, as a narrative, than it before could boaſt: but he may be thought to have rendered it leſs authentic in point of document; for he has conſolidated the accounts of the ſame battle, written by different officers, without a proper notice of the variations of ſtatement.

The 'Narrative of the Operations of the French Armies on the Rhine,' is compiled from the diſpatches of the various commanders. It is written with perſpicuity; and, though it is not enlivened with many remarks, ſome of thoſe which are introduced are judicious.

* See our XXIſt Vol. New Arr. p. 545.

RELIGION.

A Discourse, delivered at Rotherhithe Church, May 26, 1799, *for the Benefit of the Royal Humane Society, instituted for the Recovery of Persons apparently dead, great Numbers of whom were present on the Occasion. By the Rev. T. Haweis, LL.B. &c.* 8vo. 1s. Chapman.

This discourse was published at the request of the society, and is therefore dedicated to its august patron, the president, and other members. Those who, by desiring the publication of this discourse, marked it with their approbation, have, we think, evinced their discriminating judgement; for it is an excellent discourse, equally fitted to meet the eye of the philosopher and the Christian. In the former part of it, Dr. Haweis presents us with ingenious chemical and anatomical suggestions; whilst the concluding part is more peculiarly devoted to pious and evangelical reflections.

In condemning the abuse of philosophical inquiries, and the presumption of vain *sciolists*, he takes occasion to show the admirable connection which subsists between true philosophy and divine revelation. As a Christian minister, he is the firm advocate of the latter, whilst he is not one of those who think it necessary to support it by degrading the utility of the former.

'There are truths which reason could never discover, nor the most exalted intelligence adequately comprehend, which are supported by the most assured conclusions of moral evidence, and contain nothing contrary to its soundest principles; and these we must be content to receive from a source superior to reasoning or experiment. Revelation is the sun, science but the torch. Nor let men disdain to be indebted to the spirit of wisdom and revelation, or suppose it any degradation of their mental powers, *to be taught of God*. If the consciousness of the contracted sphere of their intelligence and researches, did not abash the pride and self-conceit of minute philosophers, at least they should be so modest as to admit the weight of authority due to men, whom they profess to revere, and before whom they shrink into insignificance. Newton, Locke, Boyle, Maclaurin, were decided advocates for the Bible: as fully assured of the existence of spirit as of matter, they neither brutalized the man, nor exploded the existence and agency of God.' P. 11.

The general style of this discourse claims commendation: it is not only perspicuous, but is, in some parts, elegant and energetic. The preacher takes the opportunity of being the advocate of an institution deservedly popular, and of having many of the affecting objects of resuscitation before him, to make an interesting appeal both to the judgement and feelings of his hearers on behalf of this excellent charity.

An appendix is added, which contains some useful instructions for the resuscitative process, and also a selection of some important cases.

Three Diſcourſes on the Lord's Supper: 1. On the Deſign of the Inſtitution, and the Advantages to be derived from an Attendance upon it. 2. On the Perpetuity of the Ordinance. 3. Objections to an Attendance on the Lord's Supper conſidered and anſwered. With an Appendix, containing Animadverſions on a Letter upon this Subject, which appeared in Number 32 of the Monthly Magazine, &c. &c. By S. Parker. 12mo. 1s. Johnſon. 1799.

Theſe diſcourſes contain the uſual arguments for attending the Lord's Supper, and a refutation of the ill-founded notions of thoſe who think that a particular preparation is neceſſary for communion in this more than in other religious ſervices, or are deterred from communion by a miſinterpretation of the words of St. Paul on eating and drinking unworthily. On the ſubject of the perpetuity of the ordinance, the author ſeems moſt deficient; and we adviſe him to ſtudy this point with greater attention. We were ſurpriſed to find him unacquainted with the common cuſtoms of the Jews on the bleſſing of the bread and wine; for our Saviour followed that cuſtom when he appropriated this rite to himſelf; and the Jews retain the cuſtom of bleſſing the bread and the wine, though they do not receive theſe elements with the ſame views as Chriſtians.

The Univerſal Reſtoration exhibited in a Series of Dialogues between a Miniſter and his Friend. Comprehending the Subſtance of ſeveral Converſations that the Author had with various Perſons, both in America and Europe, on that intereſting Subject; wherein the moſt formidable Objections are ſtated, and fully anſwered. By Elhanan Wincheſter. The fourth Edition, reviſed and corrected, with Notes critical and explanatory, by W. Vidler. 8vo. Parſons. 1799.

The doctrine of an eternity of torments ſhocks the feelings of every humane and generous mind. Is it the doctrine of Scripture, or is it not? The queſtion is well anſwered in the work before us. The fate of the impenitent ſinner remains to be determined in the future life; and we may reſt ſatisfied that the God of all the earth will do right. But to thoſe who wiſh to examine this ſubject more attentively, we may recommend the peruſal of theſe dialogues, which, with due allowance for prolixity, will afford uſeful information.

Predeſtination calmly conſidered from Principles of Reaſon, in Conſiſtency with the Nature of Things, and the Scriptures of Truth, in a Series of Letters to a Friend. To which are added, Anſwers to Seven Queries on Predeſtination. By W. Tucker. 12mo. 2s. Button.

Philoſophical diſputes on liberty and neceſſity have, in the minds of many ſerious perſons, either obſcured the Chriſtian doctrine of predeſtination, or produced the rejection of it. Mr. Tucker was once among the rejectors of it; and, becauſe he then thought it

contrary to reason, he esteemed it scarcely possible for a good man to believe it. The study of the Scriptures, however, inspired him with different sentiments; and he is now one of the warmest champions for that doctrine which he would have destroyed. A spirit of piety pervades his composition; and though he sometimes wanders from his subject, we can pardon his deviations for the excellence of the matter with which the work abounds.

The Lord protecting Great Britain for his own Name's Sake. A Sermon preached at the Lock Chapel, and at St. Mildred's Church, Bread-Street, on Thursday, Nov. 29, 1798, the Day of the late General Thanksgiving. By Thomas Scott, Chaplain of the Lock Hospital. 8vo. 1s. Mathews.

A pious Christian will see the hand of the Lord in all parts; but he will be cautious of referring every event to a particular act of Providence in favour of a peculiar people. Besides, the enumeration of political events in a sermon tends to draw the mind from higher concerns; and particular care should be taken, in a house dedicated to religious worship, to separate spiritual from temporal subjects. Mutinies, naval victories, rebellions, are strange topics for a sermon. In the perusal of this discourse one observation struck us, on which we will leave our readers to make their own reflections. 'A consistent Christian will be pained to hear of *Britain's ruling the waves;* for he knows that the Lord alone possesses the sovereign authority over the sea and the dry land, and gives dominion to whom he pleases, and for what term he pleases.'

Public Worship considered and enforced, by Joseph Kinghorn. 12mo. 6*d*. Button. 1800.

This is a good practical discourse. One part of it we particularly recommend to our readers, if any there are who, in a place of worship, have the habit of doing any thing which may divert the attention of the audience from religious concerns.

'In a place of worship,' this writer properly observes, 'the least we can do is not to disturb others. There are too many who make disturbing noises in various ways, which are severely felt as grievances by those around them, and they do not endeavour to break themselves of such habits. They ought, however, to recollect, that needlessly to interrupt their brethren is rudeness at least; that they lay themselves open to remarks they would by no means relish were they to know them; for who can expect that those who are disturbed should not censure? And if the matter was but considered and attended to by each, the evil would be cured. Ought the worship of God to be a noisy scene, to which people cannot attend with comfort? It may be said, why are such trifles mentioned? Because they are so often complained of as real evils. Would men take the hint, there would be no occasion to notice them; let them exercise a little common sense and reflection, and the business is done.' P. 31.

MEDICINE, &c.

Medical Cafes and Remarks. Part I. On the good Effects of Salivation in Jaundice arifing from Calculi. Part II. On the free Ufe of Nitre in Hæmorrhagy. By Thomas Gibbons, M. D. 8vo. 3s. *Boards.* Murray *and* Highley. 1799.

The firft part, on the good effects of falivation in jaundice from calculi, was publifhed in the firft volume of the Annals of Medicine; and fome additional cafes, in fupport of this practice, are fubjoined. The fecond part, on the good effects of nitre in hæmorrhages, is not peculiarly interefting, fince this remedy is generally known to be one of the moft efficacious in active bleeding of every kind. Dr. Gibbons gives larger dofes than other practitioners, but he does not fo often repeat them. A frequency of fmall dofes, however, would be more ufeful.

An Account of the Plague which raged at Mofcow, in 1771. *By Charles De Mertens, M. D. &c. Tranflated from the French, with Notes.* 8vo. 2s. 6d. Rivingtons. 1799.

It is uncommon for a tranflator not only to give the fubftance of his original in a much fmaller compafs, but even to improve it. Dr. Mertens' work is now both an ufeful and refpectable publication, which will be found of greater value, if this fatal fcourge fhould ever again reach us, which, however, is improbable. That the yellow fever is the plague, as the tranflator fuppofes, we cannot admit. From a comparifon of his account with that which Dr. Rufh gave of the former diforder, we confider the fevers, in their appearance, progrefs, and cure, as effentially different. This we think it neceffary to point out, with a view of removing, at leaft, one fource of the apprehenfion of the return of the plague.

A few Practical Remarks on the Medicinal Effects of Wine and Spirits; with Obfervations on the Œconomy of Health: intended principally for the Ufe of Parents, Guardians, and others intrufted with the Care of Youth. By William Sandford, Surgeon. 12mo. 2s. 6d. Cadell *and* Davies. 1799.

The author has properly characterifed his work in his motto—

'Non nova, fed nove dicere.'

In reality, it contains fome good rules, fufficiently well known, in new and attractive language. We hefitated about the prohibition of wine to children; but perhaps the author is right; and, if it be an error, it is the fafeft, as the quantity can with difficulty be regulated. We know it, from experience, to be a vulgar error, that, during fevere exercife, wine or fpirits fhould be freely taken. The man who ufes much exercife fhould, in general, live well; but, during extraordinary exertions, he ought to be abftemious. We

once asked a general officer, who had seen much service, whether, after a severe march in a hot day, the soldier who drank frequently, or not at all, suffered least. He replied that, in general, it was more safe to refrain; but that, if a person should be determined on drinking, he ought to take little more than sufficient to wash the mouth.

Some Observations on the Bilious Fevers of 1797, 1798, *and* 1799. *By Richard Pearson, M. D. &c.* 8vo. 1s. 6d. Seeley. 1799.

The fever, described by Dr. Pearson, is the bilious remittent, usually of autumn, degenerating sometimes into continued fever, and occasionally into intermittent. It was evidently of an intermitting nature, though the bark, as is not unusual in the bilious fevers of this climate, disagreed, if given before the intermissions were regular, or before the latter stages, or when the fever assumed a continued form. On the whole, the description is clear and accurate, and the practice judicious. The necessity of purging is admitted; but, if we should suggest a doubt, which we do with becoming deference, it would be, whether this discharge might not advantageously have been carried a little farther.

Syllabus of a Course of Lectures on Chemistry. By A. and C. R. Aikin. 8vo. 1s. Johnson. 1799.

This syllabus contains a clear account of the outlines of the science, and gives a strong presumption in favour of the author's correct and extensive knowledge of the subject—consequently, of the utility of the intended lectures.

EDUCATION.

Elémens de la Grammaire Espagnole; avec un Cours de Thèmes, des Règles sur la Prononciation, une Liste des Verbes Irréguliers, et des Extraits des meilleurs Ecrivains Espagnols. Par M. Josse.

Elements of Spanish Grammar, with a Series of Themes, Rules of Pronunciation, a List of Irregular Verbs, and Extracts from the best Spanish Writers. 8vo. 5s. 6d. *sewed.* Dulau. 1799.

After a preliminary survey of Spanish literature, M. Josse begins his grammatical career with rules of pronunciation, more precise than those which we have seen in some former works of the kind. He proceeds to the different parts of speech, and gives a clear view of each. He then exhibits a gradation of themes, referring to a great number of rules which accompany the former details. These themes are well calculated for the improvement of the learner. They are followed by a copious list of irregular verbs; and the volume terminates with extracts, in prose and verse, from the works of distinguished Spanish authors. This grammar, upon the whole, is well executed; and the labors of M. Josse will, we hope, be rewarded with encouragement.

The Discovery of America; for the Use of Children and Young Persons. Translated from the German of J. H. Campe. With a Map and Plates. 12*mo.* 3*s.* 6*d. Boards.* Johnson. 1799.

From the discovery of America is formed an amusing tale, adapted to the capacities of children. A father tells the story, and is occasionally interrupted by the questions of his children, which lead to many interesting remarks. We recommend this work to parents and teachers who wish for the union of amusement with instruction.

A Mirror for the Female Sex. Historical Beauties for Young Ladies. Intended to lead the Female Mind to the Love and Practice of Moral Goodness. Designed principally for the Use of Ladies' Schools. By Mrs. Pilkington. Ornamented with thirty-four Engravings, beautifully cut on Wood. 12*mo.* 3*s. Boards.* Vernor *and* Hood.

This is an elegant selection of examples from history, in support of the precepts for good conduct, which the writer introduces in a manner calculated to amuse as well as instruct the younger part of the female sex. We wish that references had been sometimes made to the works from which her lessons are derived, that young minds might be inspired with a fondness for real history, instead of vitiating their taste by an unbounded attachment to the frivolity of modern novels. Thus the beautiful histories of Joseph and Ruth might have been a sufficient ground for putting the Bible into the hands of her readers, who would find them related in that work with an interesting simplicity which few modern writers can equal, and perhaps none can surpass. We may add, that it would be an useful exercise for a young lady to give an account of the histories abovementioned to her governess, and then to compare her own abridgement of them with that of Mrs. Pilkington. Thus her taste would be gradually formed, and she would learn to derive pleasure from the best of books.

The Natural History of the Year; being an Enlargement of Dr. Aikin's Calendar of Nature. By Arthur Aikin. 12*mo.* 3*s. Bound.* Johnson.

This elegant little work has already received the approbation of the public; and the additions made by the son to his father's original production increase its value. It may be used with advantage in boarding schools, as it will in an easy and pleasant manner lead young persons to remark the changes of the year, and enable them to derive enjoyment from a variety of objects which now, through the prejudices of education, are suffered to pass unnoticed.

The Moralist; or, Amusing and Interesting Dialogues, on Natural, Moral, and Religious Subjects, calculated to afford Rational and Improving Entertainment to the Ingenious Youth. By the Author of Hamlain, &c. 12*mo.* 1*s.* 6*d.* West *and* Hughes. 1799.

A well-designed little book, with much for the information, but we fear not quite enough for the amusement of children.

Cours de Lectures Graduées pour les Enfans de six, sept, et huit Ans. Par M. l'Abbé Gaultier.

A second Course of Progressive Lessons for Children of the Age of six, seven, and eight Years. 6 Vols. 12mo.* 14*s.* 6*d. sewed.* Elmsley. 1798-99.

These volumes we may safely recommend as containing good instructions expressed in familiar language. They chiefly consist of narratives, dialogues, and grammatical exercises.

A Present for a little Boy. 12mo. 1*s.* Darton *and* Harvey.

This is a good present for a little boy, though the language is sometimes beyond his probable comprehension.

POETRY.

Nil Admirari; or, a Smile at a Bishop; occasioned by an hyperbolical Eulogy on Miss Hannah More, by Dr. Porteus, in his late Charge to the Clergy. Also, Expostulation; or, an Address to Miss Hannah More. Likewise, Duplicity, or The Bishop; and Simplicity, or The Curate: a Pair of Tales. Moreover, an Ode to the Blue-Stocking Club. And, finally, an Ode to some Robin Red-Breasts in a Country Cathedral. By Peter Pindar, Esq. 4to. 2*s.* 6*d.* West *and* Hughes. 1799.

Peter has rarely produced a work with more genuine point than the present. The hyperbolical compliment of the bishop of London to miss Hannah More furnished him with a fruitful subject.

'Some years ago, I saw a female race;
The prize a shift—a Holland shift, I ween:
Ten damsels, nearly all in naked grace,
Rush'd for the precious prize along the green.

'Sylvia, a charming lass (who, if an air
And face had been permitted to contend,
Had carried all before her) luckless fair!
Was to her sister racers forc'd to bend.

'When Orson mounted on a goodly mule,
Whose love for Sylvia to her cause inclin'd him,
In spite, ye Gods! of ev'ry racing rule,
Whipp'd up the damsel on the beast, behind him.

'Then off he gallop'd, pass'd each panting maid,
Who mark'd the cheat with disappointed eyes;
Soon brought her in, unblushing at his aid,
And for his fav'rite boldly claim'd the prize.

* See our XXIVth Vol. New Arr. p. 230.

'O ſay, has nought been very like it, here?
Did no kind ſwain his hand to Hannah yield—
No biſhop's hand to help a heavy rear,
And bear the nymph triumphant o'er the field?' P. 24.

One of the happieſt points is in the following ſtanza:

'Though Hannah's proſe preſent us nothing new—
Though Hannah's verſe be lame, inſipid ſtuff:
Some ſable critic, in ſome kind review,
Shall give the little paper-kite a puff.' P. 17.

The characteriſtic manner and *morality* of this writer are more viſible in the lines upon 'outrageous virtue,' than in any other part of the poem.

'Miſs Hannah's piety we all admire!
Her life a field of Alpine ſnow ſo white!
And what our good opinion muſt inſpire,
With biſhops ſhe could talk from morn to night.

'Oh, had good Hannah been not ſo ſevere
On each young victim of her tempting bloom!
Inſtead of ſarcaſm dropp'd a pitying tear,
And with a beam of comfort chear'd her gloom!

'I cannot drag the nymph to grinning day;
I cannot curſe the nymph of yielding charms:
Inſtead of caſting the poor girl away,
Lord! I would rather claſp her in my arms!

'Hang on her lip, beſtow the generous kiſs;
Catch the pure drop that leaves her liquid eye:
And gently chiding the unlicens'd bliſs,
Reclaim the beauteous mourner with a ſigh.

'O think of love, ye ladies of hard hearts!
Lo, Nature weaves it cloſe in ev'ry cranny!
Ev'n from old women rarely it departs,
The ſubject ſweet of many a ſhaking granny.

'Ev'n judges for their gravity rever'd,
I've ſeen upon *crim. con.* with paſſion gape;
With wanton queſtions wag the watering beard,
Point the hot eye, and chuckle at a rape.

'Prudery, I hate the hag, whoſe breath would blight
The opening buds of gentle May and June;
Bleſt to ſpread darkneſs, like the cloud of night,
That hangs, a dirty malkin, on the moon!

'Oh, be the wounded prude who dares reprove,
And furious charge the feeble maid or dame,
A nymph, who, cautious of the torch of love,
Has never ſinged her honour at its flame!' P. 20.

The ode to the robin red-breaſt unites poetry and humour.

‘ Sweet minſtrels of the ſounding choir,
Your ditties ſoothe, delight, inſpire;
That wake the echoes from their deep repoſe ;
Soft echoes dying through the dome,
(As though from ſpirits of the tomb)
Soon as your voices ſink in plaintive cloſe !

‘ Again, O ! lull me with your lay,
And let it never die away.
How welcome riſe your hymns to Heav’n,
In gratitude ſo ſimply giv’n !
Celeſtials ſmile upon your ſongs of praiſe :
For to the chaſte angelic ear
The grateful voice is ever dear,
But loath’d the ſounds that Affectation brays ;
And yet how many a voice, and pipe, and chord,
Brays to the praiſe and glory of the Lord !

‘ Hark ! hark ! what rude diſcordant ſounds !
A jail broke looſe !—a pack of hounds !
No, ’tis a biſhop, dean, and bawling boys !
What uproar wild ! The wolves of Thrace
Howl to the moon with ſweeter grace ;
Ev’n Lybia’s lions make not half the noiſe.
What human brain the thunder bears !
A kingdom for a pair of patent ears !

‘ Yet while they deal theſe direful ſounds ;
Din that diſturbs, affrights, aſtounds ;
How merciful is Heav’n, to bear the bother,
And not knock one thick ſcull againſt the other !’ P. 55.

Albio-Hibernia ; or, the Iſle of Erin. A Poem. By John Joſeph Stockdale, Jun. 4*to.* 1*s.* Stockdale. 1799.

A very loyal poem ſhowing the evils of rebellion—that Blaney, an Iriſh labourer, was ſeduced to join the French—that he was made priſoner, and was on the point of being hanged (but here the merciful poet interferes, and procures a reprieve for him)—that the rebels were at length completely cruſhed, and that an union will probably take place. Mr. Stockdale has treated of theſe topics in very decent rhymes.

Emma ; or, the Dying Penitent. A Poem. By Charles Letts, Jun. M. L. L. S. 4*to.* Richardſon. 1799.

The author’s intentions are good ; but we do not admire his poetry. The concluding lines will enable the reader to appreciate it.

'In mournful silence see the bier draws nigh,
To that long home, where all life's trav'lers rest;
Onward the bearers move, while many a sigh,
Bursts from a parent's agitated breast!
'Twas Emma's corse borne to an early grave!
Follow'd by Alcon and his weeping friend.
The tend'rest tear of pity Alcon gave;
Which seal'd the sorrows of her hapless end.
When 'cross the church-yard path in pompous pride,
A splendid retinue in haste repair;
'Twas perjur'd Henry led a beauteous bride,
Nor dream't that Emma's lifeless form was there!
But soon the dreadful tidings reach'd his ear,
Like one aghast the base betrayer stood;
His bosom heav'd with guilt, remorse, and fear,
While horror froze the current of his blood!
Three times he groan'd, then drooping hung his head,
For sighs of sorrow fill'd his breast with pain,
His guilty spirit, struck with terror, fled—
Lifeless he sunk—never to rise again!—
Deep in one grave the hapless pair were laid,
Beneath one tomb in silent peace to rest;
While drooping willows, with their foliage, shade
The sad remains of innocence opprest.
And oft while pleasure slumbers on its bed,
Those whom the sweets of solitude revere,
By gentle pity's sacred guidance led,
Here pay the grateful tribute of a tear!' P. 39.

DRAMA.

La Pérouse, a Drama, in two Acts. From the German of Augustus Von Kotzebue; by Benjamin Thomson. 8vo. 1s. Vernor *and* Hood. 1799.

This piece displays less genius than many of Kotzebue's dramas; and it has little morality to recommend it. This author always delights to imagine extreme cases, and thus place our feelings in opposition to the received ideas of right and wrong. La Pérouse (surely the memory of this respected and unfortunate man should not have been thus buffooned) is, in this play, discovered on a desert island, with a savage wife and a son whom she had borne to him. A ship arrives, bringing his French wife in search of him, with a son whom he had by her. The business is settled (for la Pérouse himself is like Macheath in the opera) by his European brother-in-law, not indeed in Kotzebue's usual way, though perhaps he does not wish us to believe the possibility of the Platonic plan in which they agree.

'*Cla.* How!—Do you still feel anxious to revisit our degene-

rated country? Would you there swim with the tide of blood, or vainly strive to stem it?—After having been so long driven from one part of the world to another, have you not yet learnt the value of peace and tranquillity? I have—and were you to promise me hoards of wealth, I would rather fly to the naked summit of mount Caucasus than take a share in a revolution, which, were it even just, will sow the seeds of death and discord, that posterity may reap a crop of freedom manured by the corpses of their ancestors. Yes, I am an egotist. I wish to enjoy life, and without peace there can be no enjoyment. I have already hoisted the white flag, and to-morrow am I resolved to sail for England, whither my wife fled with you and my children. There I will take on board all who are dear to us, and load my vessel with every thing necessary for us in this retired abode.—Doubtless I shall find artificers enough, who are willing to sail to the land of peace, for innumerable emigrants are wandering without a home. I will leave you, at present, all I can spare, with which you must be content till I return! If wind and weather be favourable I shall not be long absent. We will then found a colony, like the Greeks, when they fled from Egypt, and who knows whether, after the expiration of a few thousand years, we may not be as famous as Inachus or Cecrops?

'*Mal.* [*Caressing him.*] Good man! I don't understand all you say, but I understand that we are to live here together.

'*Per.* Clairville, you possess the happy gift of combining a cool understanding with a warm imagination. I agree to your proposal with delight, and if Adelaide—

'*Ade.* Alas, brother!

'*Cla.* Well, sister! Will you make yourself a widow, and beg with your children in Europe from door to door? Shall Pérouse return with you to be butchered in the land which gave him birth?—Here dwells security—here reigns superfluity—here love and peace invite your stay.

'*Ade.* Peace! where shall I find it?

'*Per.* Alas! she wishes to die.

'*Cla.* A mere consequence of illness. Our rude fare at sea has affected her blood; for I cannot, will not conceive that an ignoble jealousy of her husband's benefactress—'

'*Mal.* [*Turning to* Adelaide *with reserve and affection.*] I have prayed for you and myself—let us be sisters.

'*Ade.* Sisters! [*Seems for a moment buried in reflection.*] Sisters!—Good girl! you awake in me a consoling thought. Yes. Sisters let us be, if this man will be our brother. As we cannot share him, neither of us must possess him. We, as sisters, will dwell in one hut—he, as our brother, in another. He will assist us in educating our children. During the day we will form one happy family, and the evening shall part us. The mothers shall remain with their children—the father in his hut.—Do you consent to this, Malvina—and you, Pérouse?

'*Mal.* Willingly, if I may but ſee him.

'*Per.* With all my heart, if you be thereby ſatisfied.

'*Cla.* Brother, I wiſh you joy. The treaty is concluded. Take each other's hands, and ratify it by a warm embrace.

'*Ade.* [*Goes towards* La Pérouſe *with outſtretched arms.*] A ſiſter's embrace.

'*Cla.* As you pleaſe. I don't diſpute about expreſſions.

'*Mal.* My friend! my brother!

'*Por.* [*Holding them both in his arms.*] My ſiſters!

'*Cla.* [*Creeping to* Malvina.] My mother is happy.

'*Hen.* [*Hanging on* Adelaide.] My mother ſmiles again.

'*Cla.* The paradiſe of innocence!' P. 38.

The Happy Family, a Drama, in five Acts. From the German of Auguſtus Von Kotzebue, by Benjamin Thompſon. 8vo. 2s. Vernor *and* Hood. 1799.

A miſerably intricate and confuſed play, with no ſcene of prominent merit—

—— monſtrum nullâ virtute redemptum
A vitiis.

The Widow, and the Riding Horſe. A Dramatic Trifle; in one Act. By Auguſtus Von Kotzebue. Tranſlated from the German by Anne Plumptre. 8vo. 1s. Symonds. 1799.

We have already noticed one tranſlation of this ſtupid piece.

Sir John Butt: a Farce. In two Acts. 12mo. Edinburgh.

A more vile compound of nonſenſe and vulgarity it was never our duty to cenſure.

NOVELS, &c.

Godfrey de Haſtings; a Romance. 3 *Vols.* 12mo. 10s. 6d. *ſewed.* Lane.

This romance exhibits a picture of the days of chivalry, and of the manners of the Engliſh during the reign of the third Edward. A tedious ſameneſs is too prevalent in the volumes, though it muſt be allowed that ſome parts are pleaſing and even intereſting. The language is affected rather than elegant, and pompous rather than preciſe or correct; in the latter quality, indeed, it is ſo deficient, that common words are frequently miſapplied; and the name of the heroine may be mentioned as an inſtance of pſeudography that would diſgrace a child, *Phillipa* being invariably ſubſtituted by the writer for *Philippa.*

Cordelia; or a Romance of Real Life; by Sophia King. 2 *Vols.* 12mo. 6s. *ſewed.* Lane. 1799.

This is a gloomy tale, not very probable in its incidents, and not

very interesting in its progreſs or attractive in its ſtyle. The morality alſo is ſometimes inconſiſtent with the prevailing ideas of female virtue. For inſtance, *Virtue*, it is ſaid, upheld the heroine in the frowning tempeſt, though ſhe had recently lived in a commerce of illicit love.

The Legacy; a Novel. 2 *Vols.* 12*mo.* 6*s. ſewed.* Lane. 1799.

Thoſe readers who are fond of tales of ſanguinary horror, who wiſh to have ſpectres conjured up before them, and to dive into the myſteries of caſtles and abbeys, will not be highly entertained with a performance unſuitable to their taſte. Nor will thoſe who derive pleaſure from well-deſcribed ſcenes of common life reap much gratification from the peruſal of the Legacy, as it is a work of little merit, though it may beguile ſome hours which might otherwiſe prove tedious

Contradictions; or, Who could have thought it? A Novel, from the French. By John Hemet. 2 *Vols.* 12*mo.* 7*s. ſewed.* Earle *and* Hemet. 1799.

A work which may amuſe a reader in thoſe idle moments when he is not diſpoſed to exert either his feelings or his judgement.

Count di Novini; or, the Confederate Carthuſians. A Neapolitan Tale. 3 *Vols.* 12*mo.* 10*s.* 6*d. ſewed.* Robinſons. 1799.

A novel inartificial in ſtory, rude in character, and coarſe in dialogue.

MISCELLANEOUS LIST.

The Portentous Globe: an Enquiry into the Powers ſolicited from the Crown, under an Act of 39 *Geo. III. intituled, "An Act, enabling his Majeſty to grant a Charter of Incorporation" to certain Perſons, under the Style of the "Globe Inſurance Company;" containing Obſervations on the Tendencies of ſuch Grant, and on the Effect of Charter on Commercial Undertakings; recommended to the Conſideration of the Bankers of the Metropolis, and to the Country Bankers of Great Britain, &c. &c. By George Griffin Stoneſtreet, Eſq.* 4*to.* 2*s.* 6*d.* Walter. 1800.

Among the evils to which the calamities of the preſent times have given riſe, few require more the patient inveſtigation of the legiſlature than that unbounded ſpirit of ſpeculation, and that rapacious ardour of monopoly, which have infected the higher ranks of the commercial world. We are happy to ſee that the judges of the court of king's bench have already expreſſed ſo deciſive an opinion upon theſe ſubjects, which may be the means of ſtopping in their career thoſe unprincipled men, far worſe than highwaymen and ſwindlers, who, depending upon the extent of their capitals, do not ſcruple to monopoliſe any article, and think themſelves entitled to

the reſpect of the community, though their ill-gotten wealth is derived from the ruin or diſtreſs of thouſands of induſtrious families. As an inſtance of the wildneſs of ſpeculation, the Portentous Globe is brought under our notice; and a more portentous object has not preſented itſelf in Great-Britain ſince the time when the South-Sea bubble corrected, as might have been ſuppoſed, the credulity and the avarice of the nation. Some projectors, obſerving the profits of various companies of inſurance, formed the bold deſign of uniting all their powers under one firm, and, by the addition of others of a very extenſive nature, of making their ſociety the lord paramount in almoſt every pecuniary concern. They were to grant inſurances on lives, on buildings, merchandiſe, farming ſtock, and all other property at home or abroad, to buy or ſell annuities for lives or on ſurvivorſhip, or poſt-obits, &c. to grant money, payable at future periods, to receive depoſits of funds for tontine and ſimilar ſocieties, to act as treaſurers for benefit or friendly ſocieties, to make proviſions for the widows and children of the clergy, and for poor ſuperannuated clergymen, to receive depoſits on account of members of the induſtrious claſſes of ſociety, and allow intereſt on the depoſits according to the terms ſpecified between the receiver and lender of the depoſits; that is, to be univerſal pawnbrokers. Such an all-graſping plan may be well called the Portentous Globe; and it may create ſome ſurpriſe that the legiſlature ſhould entertain it one moment; yet application was made for a charter for this mis-ſhapen monſter, and it was on the point of eſtabliſhing itſelf on a ſolid foundation in the metropolis. The lure of the inveſtment of 300,000l. out of the ſubſcriptions, and of 700,000l. more out of half of the profits in the purchaſe of the land-tax, ſerved, perhaps, to veil the iniquitous parts of the ſcheme from the penetrating eye of the miniſter; but too many ſocieties were attacked to permit ſuch a deſign to be carried into execution, otherwiſe than by ſurpriſe. On application to the ſovereign, and the juſt remonſtrances of the attorney and ſolicitor general, the charter, which had obtained the previous ſanction of parliament, was very prudently refuſed.

The various ill conſequences that would have followed from the eſtabliſhment of this monſter, are pointed out in the publication before us. We wiſh that the writer had really acted up to the words of his preface, and, in 'diſclaiming the honours of literary compoſition,' had abſtained from the attempt 'to decorate his obſervations with the embelliſhments of ſtyle.' He forgot, among his metaphors, his ſtories, and his poetical quotations, that there are various ways of writing on a ſubject, and that if this is of the claſs in which

> 'Ornari res ipſa negat, contenta doceri,'

his own good ſenſe was ſufficient for the purpoſe; and, if 'the inſpired author' of whom he ſpeaks, is right in aſſerting that

> 'So vaſt is art, ſo narrow human wit,'

he might have consulted his own genius better in confining himself to the sphere of science, and leaving others, who aim at 'the honours of literary composition,' to wander in the fields of imagination. We concur with him in all that he has said of the injustice and the mischief of the Portentous Globe; but, if it were requisite to turn the projectors into ridicule, we should have advised him, as application had been made to the learned in the law for judgement and eloquence, to fee some wit of Swift's school for a few genuine traits of humour and pleasantry.

Reflections on the Clergy of the Established Church. 8vo. 1s. 6d. Cadell *and* Davies.

The writer is a friend to the established church and to its clergy. He points out, with a disposition not too censorious, some failings incident to humanity, which in the present times are peculiarly to be guarded against; and among the duties which he particularly exhorts the clergy in general to discharge, we were pleased to observe family prayer, an attention to the reading of the service of the church, and to the delivery of the sermon, which, he properly adds, ought to be always of the preacher's composition. In the last point we heartily concur with him, and also in his reprobation of 'the abstracted and metaphysical doctrines of moral philosophy, which now too frequently supply food for our pulpits.' There is a difference between the style called methodistical, and the energetic eloquence which may arise from sensibility, cultivated and kept within due bounds by a good education, and a due regard to scriptural truths. The want of making that distinction frequently leads the younger clergy into an error, on which this writer makes judicious remarks.

Two Biographical Tracts: I. Observations on Mr. Holliday's Life of William late Earl of Mansfield: II. Thoughts on the judicial and political Life and Character of the said Lord Chief Justice of the Court of King's Bench. Illustrated with a Variety of Notes and References. By an ancient Member of the Inner Temple. To be comprised in two Volumes, and published in four Parts. Vol. I. Part I. 8vo. 4s. *sewed.* Murray *and* Highley. 1799.

The miserable incompetency of Mr. Holliday as the biographer of the earl of Mansfield, has been noticed in our Review for January, 1798. In the author of these Observations, Mr. H. has met with an acrimonious commentator, who hunts his inaccuracies from page to page. We could not speak favourably of Mr. Holliday's work; but with equal justice we must observe that this ancient member of the Inner Temple discovers all the garrulity, without any of the wisdom of age. Of such a *farrago* as the present publication, it may be said that it accords with the fitness of things, and that the biographer and his commentator are *par nobile fratrum.*

Letters of a Traveller, on the various Countries of Europe, Asia, and Africa; containing Sketches of their present State, Government, Religion, Manners, and Customs; with some original Pieces of Poetry. Edited by Alexander Thomson, M. D. 8vo. 7s. Boards. Wallis.

This volume contains a rapid and superficial account of the principal states of Europe, Asia, and Africa. Except in some of the letters on Europe, there is little which cannot be found in the common geographical compilations.

We have heard of *travellers* who, without leaving their homes, have ingeniously contrived to gratify the curiosity of inquisitive readers by accounts of distant regions. We suspect that the traveller, whose letters are here given to the public, has, in many instances, performed his journeys by the *fire-side;* we do not however deny that several of the European descriptions exhibit the lively features of personal narrative. Of the poetry which is occasionally introduced we cannot speak favourably; and we wish that a frivolous panegyric on Julius Cæsar, and a Philippic against Hannibal, in the account of the Alps, had been omitted.

The Welch Indians; or, a Collection of Papers, respecting a People whose Ancestors emigrated from Wales to America in the Year 1170, with Prince Madoc (300 Years before the first Voyage of Columbus), and who are said now to inhabit a beautiful Country on the West Side of the Mississippi. Dedicated to the Missionary Society by George Burder. 8vo. 1s. Chapman.

The title-page sufficiently explains the nature of this little pamphlet. Madoc's voyage has already attracted the notice of the poet; and we should rejoice with Mr. Burder, if the industry of the Missionary Society should be directed to the discovery of our trans-atlantic brethren.

A Letter to three converted Jews, lately baptised and confirmed in the Church of England. By the Rev. William Jones, M. A. &c. 1s. Rivingtons. 1799.

Three Jews are said to have been converted to the Christian religion; and it is certain that they have been baptised and confirmed. The last ceremony was performed by the bishop of London, who is in this letter styled 'one of the best of bishops:' but the church into which the Jews have been introduced does not receive so high a compliment. It is styled 'as sound a part of the church of Christ in its profession as is to be found this day upon earth. I wish we might say as much for its discipline.' The chief object of the letter is to teach the new Christians the mode of converting their brethren according to the flesh, by showing them that the rites of their religion and records of their history were signs only of the great events to be fulfilled by our Saviour's mission. The author might have presented his system to the public in a better form; and he in-

jures his cause when he styles the Turks Jewish heretics, and descends to such ribaldry as to assert that 'our unitarians are of the same stock, and ought to be circumcised.'

The Escape. A Narrative, from the German of Augustus Von Kotzebue. By Benjamin Thompson. 8vo. 2*s*. 6*d*. Vernor *and* Hood. 1799.

'He who has been entertained by *Trenk's romance*, and has shuddered at *the sufferings of La Tude*, will not find the escape of Pignata less interesting.' So says the author, but not with truth. If it be the narrative of a real escape from the Inquisition, Kotzebue, by not announcing it as such, has deprived the reader of the chief source of interest. If, as we suspect, it be a fictitious tale, there is little merit in copying from what is here called *Trenk's romance*.

The History of the Amtsrath Gutman, written by himself. Published by Adolphus Baron Knigge. Translated from the German. 12mo. 3*s*. 6*d*. *sewed*. Vernor *and* Hood. 1799.

This work has been translated with the laudable design of showing the English the real character of the writings of baron Knigge; a man who, by the credulity or falsehood of professor Robison and the abbé Barruel, has been represented as an enemy to all establishments. In the book itself we discover nothing to censure in principle, and nothing to praise in execution. The translator's language, we may add, is full of inaccuracies.

Comfort to Aristeus: or, a few useful Hints in the Management of Bees, so as to render Honey and Wax a cheap and plentiful Commodity, preserve the Lives of those useful Animals, and open a new Source of Industry and Wealth to the Gentlemen and Farmers, new and profitable. 8vo. 6*d*. Printed for the Author.

With many deviations from grammar and orthography, we have found useful instruction in this little work, and would recommend it as 'a new and profitable *new* source of industry and wealth.'

An Appendage to the Toilet: or an Essay on the Management of the Teeth. Dedicated to the Ladies. By Hugh Moises, M. D. 12mo. 2*s*. 6*d*. Hookham *and* Carpenter.

An useful little appendage, full of good advice, which may be attended to with advantage, though it has little novelty. As the author has informed us in a note, we may repeat, that his tincture is a solution of the pyrethrum with astringent gum (gum kino) in proof spirit.

ERRATUM.

In the last page of our last Number, line 16, for *Miller*, read *Milner*.